

3936 aa 37

7
**THAT THE POPE
IS THAT ANTICHRIST:**

AND

**An answer to the Obiecti-
ons of Sectaries, which condemne
this Church of England.**

*Two notably learned and profitable Treati-
ses or Sermons vpon the 19. verse of the 19. chap-
ter of the Reuelation : the first whereof was
preached at Pauls Crosse in Easter
Terme last, the other purposed
also to haue bene there
preached.*

By **LAWRENCE DEIUS** Bachelor in Diuinitie,
and Minister of Gods holy word.



REVEL. c. 19. v. 19.

*And I sawe the Beast, and the Kings of the earth, and their
armies gathered together, to make battell against him that sate on the
horse, and against his armie.*

**Imprinted at London by
George Bishop and Ralph
Newberie.**

An. Dom. 1590.

TO THE RIGHT
HONOVABLE AND
MOST REVEREND FA-

ther in Christ, my Lorde the Archbishop
of Canturbury *his Grace*, Primate of all
England, and Metropolitane, one of her
Maiesties most honourable
priuie Counsell.



THE impugnations which
the exemie of the whole
Church so strangely & di-
uersly maketh against this
Church of England, are
not so much to be marueiled at, as of euery
true Christian heart to be lamented. They
of the Church of Rome condemne vs, for
falling away so farre from them: such as are
sprong vp amongst our selues, and are
gone out from vs, because wee approach so
neere vnto them. The first hold vs as An-
tichristian, for shaking off the Popes go-
uernment, whome they make Christes vi-
car: the others, for that wee retaine (they
say) his gouernment still, & are in bondage
to it. The first say, we are out of the true

THE EPISTLE

Church: the others say no lesse, and that we haue not Gods Church amongst vs. The first affirme, that we haue no Ministers, no sacraments, no lawfull seruice of God amongst vs: the others, that we haue no Ministers rightly called, no sacraments duely administered, no worship of God, and that we worship a false Christ. The first holde, that the seruice of God in our Churches is so wicked, as it is not to bee frequented: the others, that it is idolatrous, and to be auoided. The first are of opinion, that the Soueraigne Christian Magistrate ought not to haue gouernment in causes Ecclesiastical, otherwise then to defend the Church, and to see the lawes therof executed, because making of Church lawes and gouernment Ecclesiasticall, is soly in the Pope, and in his Clergy: the others holde the like position against the Princes Ecclesiasticall supremacie, for that this gouernment belongeth to Elderships and Synodes of Ministers and Elders, (for else Christ doth not gouerne in his Church) as they teach. Thus both sortes push at the peace of this Church, with the hornes of the beast, and albeit vpon diuerse groundes,

DEDICATORIE.

yet to one and the selfe same end, which is, the utter ouerthrowe of the Church, if their courses be not carefully and speedily preuented. Which (me thinketh) may best be effected by doctrine and by discipline. The first by instructing the simple seduced, and by confuting mightily the froward and insolent: the second, by sharper corrosiues against the wilfull and obstinate sect-masters on both sides, being *αὐτοματὰ καὶ τοῖς*, men condemned euen of their owne consciences. This teaching and confutation in sundrie weightie pointes is (in mine opinion) very soundly and iudiciously (though in brieue sorte as best fitting sermons) here performed, both against the Romanistes and Catharites. The copie whereof happily falling into my handes, I haue made so bolde with the Authour as to prefixe a title thereunto (implying not all, but the most principall matters treated of) and thus to publish it, for common instruction and comfort: Dedicating the same to your Grace, as to him to whom the Author hath dedicated himselfe in all duetiful seruice, and who

THE EPISTLE &C.

daily seeketh by the said two meanes (mixed with mildnes and grauitie) to reforme the fancie-full, nay sinnefull conceits of both the factions, and to settle this Church in the unitie of the spirite, and bonde of peace. Which that your L. and others in authoritie may effectually bring to passe, vnder the long and blessed gouernment of our dread Soueraigne, to Gods glorie, the propagation of the Gospell, (exceedingly impeached by them) and to the comfort of all godly and peaceably affected English, The Lorde of Lordes in mercie graunt for Christes sake. Amen. 17. Nouemb. 1590. Anno 33. D. Elizabethæ Reginae.



The first Sermon vpon

Apoc. cap. 19. verse 19.



WO things especially are sette foorth in this whole booke of the Reuelation. First, the persecutions and the rewardes of those that with true faith cleaue onely to Christ: secondly, the assaults and wicked attempts of the enemies of the trueth against the Church, together with their punishments and ouerthrowe. Because it is a prophesie of thinges to come, therefore is the booke hard to be vnderstood: for prophesies sooner are fulfilled in the worlde, then the world can perceauie the true exposition and interpretation of them. This verse doeth minister occasion to speake both of the wicked, which do persecute, and of the godly which are persecuted; and it hath some thinges in it easie, and some harde to bee vnderstoode. Who the *beast* is, and who be these *kings*, and what be their *armies*, and what is the maner of their fight, we knowe: and who it is that *rideth on the horse*, and what is his armie, wee may with smal searching easily finde out, for time hath reueiled these things. But the time wherein

The

wherein this last fight of the beast shall bee, and the maner how he shal be ouerthrowen, hath some doubt. I wil speake of these things in order, as they lie in the text.

The beast here spoken of, is the Pope of *Rome*: the *Kings of the earth* meant in this place, are the princes that submit themselves to the obedience of him: their *armies* are both the captaines and warlike souldiers, and also the manifolde and sundry sortes of Ecclesiasticall and spirituall persons, as they call them, which either by force of armes, or by witte and eloquence, by strength or pollicie fight for him. Hee that *rideth on the horse* is *Christ*: his *armie* are they that beleue in him, onely for saluation, and obey his Gospell. In speaking of *Antichrist* and his *armies*, and their *fighting*, I must strue to bee the more brieft, not onely because the matter of it selfe is large, and such as whereof a man can finde no end, if he would go about to speake all that may be said, but also because (I feare) it would be somewhat tedious vnto you, to heare me speake of that whereof you haue heard others speake very oft, and largely already. Of the other part, that is, of *Christ*, and his *armie*, it is comfortable and profitable for vs to heare, because wee doe account our selues which doe professe the Gospell in this land,

land, to be as it were a wing, or an olde trained band of that armie. I thought it necessary to speake of these two pointes at this time. First, because *Antichrist* either now reneweth or continueth still his warre against vs, or at least is suspected, and of some reported so to doe. Secondly, because among our selues, there are that blaspheme the holte of the liuing God, and say that wee are not the *armie of Christ*. And albeit that it were out of question that we are *Christes armie*, yet we see in all places, that there is a mutinie in this *armie*, and it is necessarie if we will obtaine the victorie, that we must be an vnited armie. Thus I haue set before you, the matter that I must speake of, and the causes that mooued me to it. Nowe therefore I will first intreate of the *beast*.

The *beast* in this place is set for one of the greatest enemies of *Iesus Christ* vpon earth, which is the generall and chiefe captaine ouer kings and their armies in the felde against *Christ*. The deuill is doubtlesse the chiefe leader of all that fight against our Sauiour. But he in the *Reuelation* is not called the *beast*, but by other names: for he is named the *Dragon*, the *olde serpent*, and *satan*. The deuill is not the *beast*, but giueth his power to the *beast*: the *beast* is not the *dragon*, but

speakes

*speake*th like the dragon. The *beast* is a visible earthly power raised vp by the diuell, that hath authoritie over kings. To know him is almost to ouercome him: for fewe are hurt by him, but such as knowe him not. This *beast* (as I said) is the Pope of Rome. The Papistes, as they resist other positions that we holde against them, so aboue all others, they must needs stand against this. They will not haue the Pope to be the *beast*, for they knowe that this *beast* is *Antichrist*. And what is *Antichrist*, but the capitall enemy to *Iesus Christ*? Wherefore they see, that if the Pope be the *beast*, then all reuerence and obedience to him, must of necessitie be forsaken. Nowe therefore I will shewe, that all things which are spoken in Scripture of this *beast* & *Antichrist*, agree most fitly to the popedome, and not to any other earthly power.

This *Beast* that is spoken of heere, is the same that is mentioned, *Apoc.* 13. 11. which was the *second beast* that *Iohn* sawe, which came vp out of the earth, and had two hornes like the Lambe, but spake like the Dragon: & it is the same *beast*, which whosoever worshippeth, or his image, or receiveth his marke, hee must drinke of the wine of the wrath of God, *Apoc.* 14. 9. and it is that *beast* which sendeth out of his mouth, three uncleane spirites like frogs,

frogs, to gather the kings to the battell here spoken of, *Apoc.* 15. 13. It is that scarlet coloured *beast* full of names of blasphemie, which hath seven heads and ten hornes. *Apoc.* 17. 3. of the same *beast* mentioned so before, it is said here: I sawe the *beast* and the kings of the earth and their armies, gathered together to fight against him that sate upon the horse, and against his armie. This *beast* both in the *Revelation*, and in other partes of Scripture hath diuers other names: for it is named the great whore that sitteth upon many waters, *Apoc.* 17. 1. The woman arrayed in purple and scarlet, and gilded with gold and precious stones and pearles, *Apoc.* 17. 4. and it is called *Babylon the great citie*, *Apoc.* 18. 2. That which *Paul* speaketh of the *Apostasie*, and of the man of sinne, and the sonne of perdition, whom he calleth an aduersarie, *2. Thes.* 2. 3. is vnderstood of this *beast*. But the most vsuall and familiar name, that all ecclesiasticall writers doe giue to this most famous enemy of *Christ* and his Church, is that which *Iohn* vseth when hee saith: *Babes*, it is the last time, and as ye haue heard that *Antichrist* shall come, even now are there many *Antichrists*: whereby wee knowe that it is the last tyme, *1. Iohn* 2. 18. And againe, *Euery spirite which confesseth not, that Iesus Christ is come in the flesh, is not of God: but*

but this is the spirite of *Antichrist*, of whom yee haue heard how that hee should come, and now already hee is in the world. This principall enimie of *Christ* that maketh warre here against him, named an *aduersarie*, the man of sinne, the sonne of perdition, called *Babylon*, the great whore *Antichrist*, and the second beast, is the Pope of Rome with his popish gouernement.

The deuill as hee laboured that *Christ* should not bee known when he was in the world, and wrought mans saluation by his death: so likewise he doeth what he may to hide *Antichrist*, that he may worke destruction of soules, and yet not be suspected to doe it. That the Papacie may not bee called the kingdome of *Antichrist*, the papists obtrude to the world a certaine imagined *Antichrist*, such a beast as neuer was, nor euer shall bee: for they say *Antichrist* must be one particular man, borne of the tribe of *Dan*, which shall haue his seate in *Ierusalem*, in the temple there, and shall subdue three kings first, namely, of *Egypt*, *Ethiopia*, and *Libya*, and then other seuen, and shall raigne three yeeres & a halfe, neither more nor lesse, and shall be honoured of the Iewes as their *Christ* and *Messias*, and shall be circumcised, and shall abolish baptism and the Masse, and shall set vp his own image

image in the temple, and cause the world to worship it, and he will deny *Iesus* to be *Christ*, and cause himself to be honoured as *God*, and so be called, and that hee shall giue a marke and set it on mens foreheads, or on their right hands, the print of it shall be his name, and the letters of his name shall make the number of 666. And that hee may mooue men to worship him the rather, he shall doe many myracles, and especially shall faine himselfe to die and rise againe from the dead, and cause fire to come downe from heauen in the sight of men: that *Enoch* and *Elias* shall come in their owne persons and prophesie against him, that *Christ* at the ende of three yeeres and a halfe, shall ouercome him & put him downe, and that at the end of fourtie dayes after shall be the generall iudgement. And before this *Antichrist* can come, they say that the gospel must be receiued publikely of all kingdomes and people in the world: & that the empire of *Rome* which now the *Germanes* hold, must cleane both in name and substance be abolished, for that is a great let vnto him: for while that standeth, he cannot come at *Ierusalem*.

This is the papists worshipfull *Antichrist*, a perilous beast that shall raigne but three yeeres and a halfe. By this notion of *Antichrist* deeply printed in their heads, their minds

minds are turned away from seeing the Pope to bee the very beastly *Antichrist* as hee is. They nourish the beast in their owne bosom, and let him sucke of their breasts, or rather sucke themselves poison out of that *Whores* breasts, while they imagine that hee shall come, they know not when, to *Ierusalem* in another shape.

What should make them thinke that *Antichrist* is one singular person? The *first beast*, they and all men confesse, is the state and succession of the empire of *Rome*, as it was heathen, & persecuted the Gospell openly: that was not one person, but many persons, one after another, holding vp the same estate. The *second beast* reuiueeth the image of the first, in the same citie: therefore the second is not one person, but a succession of many, which renew, as it were, the olde honour and state of *Rome*. This doth the order of Popes succeeding one another. And although (as *Belarmine* answereth) one beast in Daniel is set for one man, as the *Leopard* for *Alexander magnus*, yet there also the *Lion* representeth the *Assyrians*, and the *Beare* the *Persians* empire: so heere in the *Apocalypse*, as the *first beast* is set for the heathen empire, so the *second beast* is set for the *Antichristian* papacie of *Rome*. *Augustine* thinketh that this *beast* must

must not be vnderstood for one man, but for one city. *Que sit porro ista bestia, &c.* What this *beast* is, it is not repugnant to right faith, that the very wicked citie be vnderstood, as the people of vnbeleeuers, contrarie to the beleeuing people and citie of God. The *beast* then, by *Augustines* opinion, is a citie, a multitude, not one singular person. If we shall marke that which *Paul* saith concerning the beginning and end of *Antichrist*, the mysterie of iniquitie alreadie worketh, and that the Lord shall abolish him with the brightnesse of his comming: and that which *Iohn* saith, *Ye haue heard that Antichrist should come, and now alreadie he is in the world*, wee shall see that the *Antichrist* can not be one man, the foundation of whose kingdome was laid so long before, and the end whereof shall not come till the end of all: for is it not absurd, that there should be so ancient a preparation for so late and so short a reigne of one man? This also is most euident, that those things which must be done of *Antichrist*, can not be performed of one man, no not in his whole life, much lesse in three yeeres and a halfe. He must restore the glorie of the *Roman* empire, he must doe all that the other *beast* did before him, he must worke many signes and miracles, he must cause the former *beast* to be worshipped, he must send forth lying

lying spirits to seduce them that dwell on the earth, he must kill them that worship not the image of the beast, and receiue not his marke: nay those things that they grant *Antichrist* shall do, can not be done in that space. He must winne *Ierusalem*, and build the Temple, and ouercome all the world, & propound himselfe to be worshipped thorow the world, and take away baptisme in all the world, and doe many other things. Can these things be done in three yeeres and a halfe? or while he doth these things, shall he not be their *Antichrist*? But they say *Paul* calleth him *the man of sinne*, and *Iohn*, *the Antichrist*, adding the Greeke article. That is done for difference, and not for singularitie of person. No maruell if a common name of the man of *the Antichrist* signifie many, seeing a proper name shall signifie a multitude. *Israel* first a proper name of *Iacob*, and yet signifieth all Gods people: *Sion* the proper name of a hill, and yet signifieth all the church of God. The *beast* is *the man of sinne*, and *the Antichrist*, because of all *Antichrists* (for there are many, euen so many as there are heresies against *Christ*) he is the greatest, and cruellest, and mightiest *Antichrist*, and *the man of sinne*, because of all sinfull men he is cause, by his power & lawes, of greatest & most sinne committed in Gods church.

church. Last of all (they say) that as *Christ* is one person, so *Antichrist*, his chiefe enemy, must be one person: as he that sitteth on the horse, that is *Christ*, is one person, so *the beast*, that is captaine of those against him, must be one person. The comparison holdeth not: first, because *Christ* abideth for euer, therefore on that side there is one person captaine: but on the other side, to fight against him, for the short continuance of the persons, & the long continuance of the fight, there must be many persons, in succession, captaines. Secondly, because the fight is not against *Christ* in his person, but in his doctrine, and in his members, both which are continued by succession, and so are the captaines and the warre against them. I need not fight so long with a shadow, to destroy this opinion of theirs, that *the beast* and *the Antichrist* spoken of in scripture, is not one singular person, but a line and succession of many that holde and mainteine a gouernement that destroyeth the faith and benefites of *Iesus Christ*. Thus we see how vaine one especiall ground of their fained *Antichrist* is, namely, that he must be one singular person.

Another ground of their error is, that this *beast* and *Antichrist* must be an open enemy of *Christ*, both in deede and word, in trueth

and in shewe. for they say he must deny *Iesus* to be *Christ* in plaine termes, and in like manner deny that he is come: that he must take away the sacraments of *Christ*, and substitute others himselfe: that he must make himselfe *Christ*, and so be receaued of the *Iewes*, and that he must by all meanes be without the Church. The Pope (they say) is not such a one. He acknowledgeth *Christ* to be come, and himselfe his substitute and seruant, and by our owne confession is after a sort in the Church. But we holde, and the trueth is, that this *beast* and *Antichrist*, is a secrete enemy cloked with the name of a friend: an asse that hath put on a Lions skinne, and that in this enemy especially; *Satan* changeth himselfe into an *Angell of light*. If *Antichrist* should come like an open professed enemy, all *Christians* would easily detest him, the elect should neuer be in daunger by him: but hee shall come so cunningly, that hee shall seduce, *if it were possible, even the elect*. And the name of a *mysterie*, Reuel. 17. declareth that his working is secrete. and the same hath *Paul*, the *mysterie of iniquitie* already worketh. Wherefore if the kingdome and rule of the *beast* and *Antichrist* be a *mysterie*, then is hee a secret and not an open professed enemy. And whether doe these names of seducing, of com-

ming with all deceivablenesse of unrighteousnesse, and of strong delusion to beleue lies, (all which are spoken of *Antichrist*) agree rather to a counterfet or an open enemy? The enemy that *Christ* would haue his people take heed of in the last time, is especially the counterfet friend. They shall say, *Loe, here is Christ, or there is Christ, there shall arise false Christs and false prophets*. And to the *Iewes* he saith, *If another shall come in my name, him will ye receive*. Vpon these words they ground that opinion of theirs, that the *Iewes* shall receiue *Antichrist* when he commeth, which shall denie the first and true *Christ*, and set himselfe to be their *Christ*. But that saying of our Sauiour was fulfilled after his ascension, in diuers that came vnto the as deliuerers, whom they followed to their destruction. But as for the *Iewes* towards the end of the world, when the Papists say their *Antichrist* shall bee, the *Iewes* before that shall be conuerted vnto *Iesus Christ*, as *Paul* sheweth *Rom. 11.* and the popish imagined *Antichrist*, of all others, can neuer be receiued of the *Iewes*: for they looke for a *Christ* to come of the tribe of *Iuda* and not of the tribe of *Dan*: and they so detest an image, that they can neuer acknowledge him their *Christ*, that contrary to their law shall set vp an image to be worshipped.

But as I sayd, *Antichrist* shall put vpon him the vizard and face of a friend, and shall haue the heart and works of an enemy: for as he is and hath ioined to him as his assistant the false prophet, so likewise he will tread in the path of false prophets. *Beware of false prophets* (saith our Sauour) *for they come in sheepes clothing, but inwardly they are rauening wolues.* If that be true that some do say, that in *Ezechiel* and *Reuel. 20.* *Gog* is set for *Antichrist* and *Magog* for the *Turke*, which both should succeed and deuide the *Romane* empire, then not only this is manifest, that *Antichrist* is a secret enemy, but that hee should haue the West part of the Empire, and the *Turke* the East: and that wee neede not feare the *Turke* in these quarters of the world, nor fauour the *Spaniards* (as some doe seeme to wish in that behalfe) because they thinke they be a wall betweene the *Turke* and *Christendome*. But God hath set the bounds. To the *Turke*, that is, to *Magog* and *Mesek*, which is *Arabia*, where *Mahomets* tombe is, the East is allotted. To *Gog*, that is, the Pope, and *Tubal* with him, which some say is *Italie*, and others say is *Spaine*, to this *Gog* the West part of the empire, which hath hitherto reteined the name of *Christian* religion, is assigned. All the world deserued to be in bondage vnder enemies of the

the trueth: but the East is vnder the bodily bondage of the *Turke*, and the West vnder the spirituall seruitude of the Pope. Now *Magog* which is set for the *Turke*, signifieth vncouered, open, and manifest: but *Gog* set for the Pope, signifieth couered, secret, and hidden: wherefore as the one is an open enemy, so the other is secret, and therefore more dangerous. If by *Gog* and *Magog* be meant these two, then the names do shew the difference: but I know some take those names otherwise: and some confesse they know not what they meane. But if that *Gog* do not declare *Antichrist* to be a secret enemy, yet by this it shall most easily appeare, for that *Paul* saith of him, he shal sit in the Temple of God, that is to say, he shall rule and gouerne in the church of God, as he himselfe will call it, and as it hath commonly beene reputed: wherefore if he shal gouerne in the church of *Christ*, he must shew himselfe to be a friend to *Christ* and to the church, or els he can by no meanes deceiue the church of *Christ*. To the woman, *Reuel. 17.* there is giuen a cup of golde, which is vnderstood to be the shew of religion, and yet it is full of abominations. But what need we moe proofes to shew that this *beast* is a fained and a counterfet friend? *John* saith, *The beast hath two hornes like the lambe, and yet*

*speake*th like the dragon: he shall make a shew of Christian religion, shall haue spirituall and temporall gouernment, and shall faine himselfe to be like *Christ*, but his lawes and doctrine shalbe the doctrine of deuils. All these things prooue that *Antichrist*, which is this *beast*, is a secret enemy, making shew & countenance of a friend.

If I shoulde say no more, by this that I haue spoken it may sufficiently be gathered, that this *beast*, this *Antichrist*, is the Pope of *Rome*. For who is there in the Church of *Christ*, of long continuance and great authoritie, that seemeth more a friend to *Christ*, and is in trueth so fore an enemy to all that truly beleeue in *Christ*, as is the Pope? But if wee search further, we shall see that whatsoever the Scripture speaketh of this *Enemy*, agreeth fitly to the Pope, and to none other, neither to him, who they imagine shall come of the tribe of *Dan*, nor to the *Turke*, which is by all meanes out of the church. This title of eternall ignominie and shame, falleth vpon no estate in the world, but only on the popedome. All things agree to it.

The forerunner of *Antichrist* was the fall of the *Romane* empire, and destruction of *Rome* in the West: that is it (in the opinion of many ancient fathers) which *Paul* meaneth, when

when he sayth, *Ye know what withholdeth that he might be reueiled in his time*. And againe, *Onely he which now withholdeth, shall let till he be taken out of the way*. The seat of the empire abiding at *Rome*, withheld the Pope from his reigne & dominion there. But how was that remooued, that the Pope might come into it emptie? First by *Constantinus magnus* departing thence, & making the seat of his empire at *Constantinople*. Secōdly, because it was not yet empty enough, *Alaricus* king of *Goths* taketh it anno 414. *Genfericus Vandalus* takes it & spoiles it againe an. 459. And last of all, *Totilas* taketh it thrise, ouerthroweth the walles, and setteth *Rome* on fire, and letteth it burne 40 dayes, an. 549. Thus was *Pope* made *Pope*: *Rome* was made emptie of the emperour, that the Pope might step into it. This is the head that *S. Iohn* saw wounded to death. Here the heathen *Romans* that had killed wth the sword, were killed by the sword. Although this be so, yet the Papists contend, that this is not yet fulfilled. The *Romane* empire (say they) is not yet displaced. These be notable cūning men: that which was done 1000 yeres since, is not yet done with them. By this we may iudge of their religion. For as the *Romane* empire remaineth yet, so the true *Christian* religion remaineth wth the vnto this time, & no otherwise:

but that empire remaineth onely in name and not in truth: so doth the religion. For is that the emperour of *Rome*, whom the Pope by a law hath bound not to dwell in *Rome*, nor in all *Italie*, at any time? Is he emperour of *Rome* that hath no tribute, no homage, nor lands of the empire, and vnlesse he haue somewhat to liue by of his owne, shall be nothing enriched by the empire? But (saith *Bellarmino*) he is emperour of *Rome*, although he haue not *Rome*. How can he be emperour of it, that hath it neither in possession, nor by right of title? if he haue right to it, then the Pope is an vsurper, that keepes him from it: for there is no officer in *Rome*, but the Popes deputy by his appointment. Wherefore the first note of *Antichrist* agreeth to the Pope, which is, that *Rome* should be made a ruine before he shuld come to build vpon it: for that was fulfilled fwe hundred and fiftie yeeres after *Christ*, and fixe hundred yeeres were expired before the papacie did shew it selfe in his *antichristian* colours.

The second note of the *beast* agreeth also to the Pope: for *Iohn* saith: *He commeth out of the earth, & hath two hornes like the lambe, and speaketh like the dragon.* *Antichrist* should in shew make himselfe like *Christ*, and performe the works of the deuill. He will write him-
selfe

selfe *Seruus seruorum*: and in some sence, so he is: for he serueth the lust of those that are seruants and slaues, to enrich them and bring them to honour. He hath not the hornes of the lambe, but like them: for he challengeth to himselfe power in temporall and in spirituall matters: he maketh himselfe not onely a priest, but a king also: he will rule in heauen and in earth. If these be not the two hornes of the lambe, what are they? howsoeuer it is, he will be like the lambe, especially in the hornes. He would resemble *Christ* in his power, but not in his holinesse. And to expresse his power, he delighteth much with the number of two, for he hath on his head a miter which hath two toppes, two sharpe points, one before, and another behinde: two keyes also hee hath set a crosse. And in the yeere 1300, *Boniface* the eight, in the first *Iubile*, the first day went in his bishops robes, the second day in the habite of the emperour, hauing two swords borne before him, & this being proclaimed, *Ecce duo gladij hic*. How can he declare more plainely, that he beareth two hornes like the lambe? whose title in the world commeth so neere the title of *Christ*? for he will be called *Christs* vicar. Of the two hornes, he had the spirituall iurisdiction first, and then the temporall: for first he ruled ouer
bishops

bishops and ministers only, and in proceſſe of time he ruled ouer kings and emperours: but although he *haue hornes like the lambe*, yet his *ſpeech is like the dragons*. The crying of the dragon is fierce and terrible: and the ſpirituall dragon, the deuill, ſpeaketh contrary to God. For the religion of the Pope, is in name *Chriſt's* religion, but in truth contrary to it. *Chriſt* ſaith to the people, *Search the Scriptures*: the Pope ſaith they ſhall not reade them. *Chriſt* ſaith, *Thou ſhalt ſerue God onely*: the Pope ſaith, *Thou ſhalt ſerue ſaints*. *Chriſt* ſaith, *Thou ſhalt not make nor worſhip images*: the Pope ſaith, thou ſhalt do both: and in many points beſides (*Heſſuſius* reckoneth vp fixe hundred) the Pope *ſpeaketh* contrarie to *Chriſt*, and altogether like the dragon. The Papists ſay this note can not agree to the Pope. Why? not becauſe he hath not two hornes like the lambe, nor becauſe he ſpeaketh not like the dragon: but becauſe it is ſaid here of the *beaſt*, that *he cometh out of the earth*: for they thinke their Pope hath not a baſe, but a noble beginning. In deede their firſt biſhops were from heauen, and went to heauen: but they that tooke the *hornes like the lambe*, and preſumed to challenge ſpirituall & temporall iuriſdiction ouer all the church, were from the *earth*: for this was an earthly deuſe: & what
 perſons

perſons in the world come to ſo high authoritie from ſo baſe beginnings, as the Popes of later times? baſtards, and friers, & magicians: are not theſe baſe? are not theſe *from the earth*? To this deſcription of *Iohn*, agreeth that of *Paul*: for as *Iohn* ſaith, *he ſhould ſpeake like the dragon*, ſo *Paul* ſaith, he ſhall be *an aduerſarie*: and as here it is ſaid, he ſhould haue *two hornes like the lambe*, ſo there it is ſaid, that he ſhould *ſit in the Temple of God as God*, ſhewing himſelfe that he is God: for he taketh the office & name of God vpon him.

The third marke is proper alſo to the Pope. For thus *Iohn* ſpeaketh of him. *He did all that the firſt beaſt could doe before him, and cauſed the earth, and them that dwell therein, to worſhip the firſt beaſt, whoſe deadly wound was healed*. The firſt beaſt was olde *Rome*, and the ſtate of the empire: therefore when this ſecond beaſt had gotten hornes like the lambe, that is ſpirituall and temporall iuriſdiction, hee puſheth ſo long with theſe hornes, that hee maketh the *Romane* name to flouriſh, as much or more then it did before: which was a thing much to be woondered at thorough the world. Who knoweth not that *Rome* hath bene theſe later hundred yeeres in more eſtimation then any citie in the world beſides, or then it ſelfe had beene in former
 times?

times? and how came it to that wealth & honor, but onely by the *two horned beast*? Nothing els had it to commend it now in comparison, but the false title of the seat of *Christs* vicar. And heerein standeth all the indeuour of *Antichrist*, not that *Christ* may be worshipped, but that *the first beast* may be had in honour. For the name, and religion, and credit of *Rome* he fighteth. The Pope is as it were, *the first beast*: for in him the ancient state seemeth to be restored.

The fourth note of the second beast is as fit as any of the rest for the pope. For *Iohn* sayth: *He did great woonders, so that he made fire to come downe from heauen on the earth in the sight of men: and deceiued them that dwell on the earth, by the signes which were permitted to him to doe in the sight of the beast.* To this agreeth that which *Paul* saith of *Antichrist*, *whose comming is by the working of Satan, with all power and signes, and lying woonders.* And our Sauour saith, *There shall arise false Christs, and false prophets, and shall shew great signes and woonders, so that if it were possible, they should deceiue the very elect.* Signes and miracles are so common with the papistes, as they haue not beene among any since the Apostles times. They haue miracles to commend euery thing to the world, miracles to confirme purgatory,

and

and praying for the dead, and the masse, and the force of reliques, and whatsoeuer superstition there is besides in poperie. But their miracles are *lying signes & miracles*, both because many of them are but done in shew and not in trueth, and many are fained, and all tend to confirme and establishe lies. The trueth needeth no new miracles, it persuadeth & confirmeth it selfe in the heart of him that hath it. *Iohn* nameth one especiall miracle, *The calling of fire downe from heauen in the sight of men.* Some imagine that as *Elias* did it to consume the fifties that came to take him, so the Pope at some time or other should do: or as he did to commend his sacrifice against the sacrifice of the priests of *Baal*, so the pope should cause the like for the confirmation of his masse and other idolatrie. It is time for him now to doe it, if euer he will doe it, for he is neere taking, and his masse almost euery where is out of credit. There be that refer it to Pope *Hildebrand*, which by the art of Magike danced in fire, raised vp round about him, without hurt, thereby to winne the more authority to himselfe. Others rather take this of the fire to be spoken allegorically: for what is excommunication, but as it were an heauenly fire, by which he hath reuenged himselfe on many emperours and kings, and whereby he goeth about

about still to consume his enemies? This fire he flingeth about him like a madde man. He hath cast it against our most gracious *Queene*, and this whole land: but it is quenched in the sea. I hope it will not set any on fire here, as it hath done. *Fox* taketh this fire fetcht from heauen, to be the Scriptures interpreted in a wrong sence. *Christ* sayth *he came to cast fire on the earth, and that his desire was it should be kindled*: speaking of his word. This fire the Pope fetcheth out of heauen: for he wringeth and wresteth it out of his naturall place, and applieth it to prooue his authoritie and all superstition which he hath brought into the world: *This is my body, and Thou art Peter, and upon this rocke will I build my church*: and many such bright shining starres hee hath pluckt from heauen downe to the earth. The Pope therefore is that new kinde of *Alchymist* that is sayd to fetch fire from heauen.

The fift marke poynteth out the Pope also. For partly by his *two hornes*, and partly by *fire from heauen*, and by the meanes of his *lying signes and miracles*, he is growne to such credit and power, that at his commandement they that dwell on the earth are content to make the *image of the beast, which had the wound of a sword and did live, and also he*
did

did giue a spirit to the image of the beast, so that the image of the beast did speake. This making of an image, and the causing of it to speake, hath diuerse interpretations. The Papists expound the head wounded and reuiued to be, *Antichrist* himselfe, fayning himselfe to die and to rise againe: and that of the image speaking, they vnderstand of an image which *Antichrist* shoulde make to represent himselfe, which shoulde giue answeres to those that sought vnto it. These are vaine deuises and shifts to put it from the Pope. But the head wounded and healed, is the state of the empire fallen and raysed againe in the Pope: for *Rome* was wounded with a sword, and reuiued in the Papacie. The image made by the people, and caused to speake by the Pope, some haue thought to bee the emperour, which in deede is but the Popes creature, whome he hath put downe and set vp, commanded to speake or holde his peace at his pleasure. But it seemeth rather to be the authoritie of his *Legates* and *Cardinalles*, and their Courtes and Consistories in all kingdomes: for all people were perswaded to entertaine them, and the Pope did, as it were, breathe life into them, and they spake by the spirite of his Canon lawe or absolute pleasure.

The fixt. marke is agreeable in like manner. *He caused that as many as would not worship the image of the beast, should be killed.* The reiecting of the Popish Legates, and courts, and lawes, the refusing of the Spanish inquisition, is death. For hence proceede all the warres and rebellions among all people that professe the name of *Christ*. It pertaineth also to their bloodshedding and cruelty, that he saith: *None could be suffred to buy or sell, except he receiued the beasts marke.* For there was no place nor being for any, except he did sweare subiection. And when the patience of Gods people is comended for induring such things as they lay vpon them, it is a token of their bloody cruelty. *Here is the patience of saints: here are they that keepe the commandements of God, & the faith of Iesus.* And in the iustifying of their punishment, which daily now falleth vpon them, the cause is giuen: *for they shed the blood of the saints and prophets, and therefore hast thou giuen them blood to drinke, for they are worthy.* Her attire and ornaments also doe witness this thirst and shedding of blood that hath bene, & is in them. *I saw a woman sit vpon a scarlet coloured beast: and the woman was arrayed in purple and scarlet.* What colour so fit for a bloody beast? and what kinde of people either vsed or esteemed it so much as they?

To these things agreeth that which our Saviour saith, hauing relation to the latter times. *The time will come when they that kill you shall thinke they doe God good seruice.* But to remooue this note from themselues, the Papists say, that the killing which they haue exercised, is not answerable to those speeches: for they say the *latter beast* must kill more of Gods seruants then the *first beast*, and with more crueltie. I finde not yet where it is so sayd, but that is true in them although they denie it. For who can reckon vp the number, that iudicially for the cause of poperie haue bin put to death in *England, Scotland, France, Spaine*, and all the countries of *Christendome* within these two or three hundred yeres? And as for inueting of torments, if burning by fire be not cruell inough, yet they haue deuised more exquisite torments in their *Spanish Inquisition*, & vsed much more crueltie the euer the Heathen did. And one thing they haue committed whereby they haue shed infinite mens blood, which y^e heathen did not against the *Christians*. They make warre vpon vs onely for religion, & in those wars in *France* and *Germanie* & the low countries, & in all places where by inuasion or rebellion they can preuaile, haue made infinit slaughters. Wherefore numbers slaine by them exceed the number

flayne by *Paganes*. But there is not so precisely any thing spoken of the number. They kill all, and would doe, that will not be subject to them. This they haue practised, and this they doe practise: this is the drift of their warres and Counsels, and indeuours, and this is the marke of the beast. I sawe the woman (sayth *Iohn*) *druncken with the blood of Saintes, and with the blood of the Martyrs of Iesus*. Although we kill many in these warres, yet the whole is to be imputed vnto them: for they are the cause of the slaughter, not onely of others, but also of themselves.

The seuenth note is, that *the beast made all both small and great, rich and poore, free and bond, to receaue a marke in their right hand, or in their foreheads, and that no man might buy or sell, but he that had the marke, or the name of the beast, or the number of his name*. Here is wisdom: let him that hath wit, count the number of the beast: for it is the number of a man, and his number is 666. There is no Religion that euer was, that hath so many markes and characters, and so gloryeth in them, as the Popish Religion. And all that are vnder them, are signed with some token or other, as their sheepe. Their little infants, with their oyle, and creame, and other matters. Their Emperors and kings, and all men that take degrees

in schooles, with their corporal othe, for their fidelitie to that See. Their Bishops & whole Cleargie, with their shauen crownes, & oyle, and othes. All the people by open professing of themselves to be of the *Latine* and *Romish Church*, for to this end tend al their characters. This they would haue all come vnto, and they obtained it, that they should professe themselves to be of the *Latine & Romish Religion*. Therefore Maister *Foxe* taketh this name to bee *Romanus*. Which both in the Greeke, and also in the Hebrew letters maketh 666. He trieth it in both tongues: because he thinketh the Reuelation was made to *Iohn* in the *Hebrew*, as being his mother tongue, and therefore in the *Hebrew* name the number should be answerable: and because he wrote it in *Greeke*, it should agree in that tongue also, which it doth in *Romanus*. For both the letters in Hebrew, and the letters in Greeke make that number. *Irenaus* coniectured *λατεινος* to be the name: and many learned men do rest in that, and it fitly agreeth. For all things with them were in Latine: the scripture, their publike seruice, their priuate prayers, their lawes, all were Latine. But this deuise of the letters in a name to make vp the number, seemeth to be *Magical*, and *Cabalistical*, & not vsed in the scriptures (as some

learned mens opinion is,) and therefore they thinke the number should shew the time when he should bee brought forth into the world. And about that time they account that the Pope obtained his title of *uniuersall bishop* by a Councell: hee had it giuen him by the emperour *Phocas* about 60. yeeres before. So that which way focuer it bee taken, it falleth out right, and agreeth still to them. And herein standeth the note of Gods people to withstand and reiect this marke and character, and by no meanes to be counted of that religion, for they are threatened that do receiue it: *If any man worship the beast and his image, and receiue his marke in his forehead or in his hand, the same shall drinke of the wine of the wrath of God, yea of the pure wine which is powred into the cup of his wrath, and he shall be tormented in fire and brimstone before the holy Angels, and before the Lambe, and the smoke of their torment shall ascend euermore, and they shall haue no rest day nor night, which worship the beast and his image, and whosoener receiueth the print of his name.* But if any withstand it and get the victorie, they are highly commended. Thus *Iohn* speaketh of them: *And I sawe as it were a glassie sea, mingled with fire, and them that had gotten victorie of the beast and of his image, and of his marke, standing at the glassie*

sea, hauing the harpes of God, and they did sing the song of Moses the seruauant of God, and the song of the Lambe. Afterward hee sheweth how there fell a noysome and grievous sore vpon the men which had the marke of the beast, and vpon them which worshipped his image. This sore of many is thought to bee the French disease, which began among them in the warre at *Naples* betweene the *French* and *Spaniard*, in the yeere 1494. it came by the companie of harlots in the campe, and from thence was spred to most countreys. Other writers expound it of the plague, which in the time of poperie flourishing, was more fierce and more generall in all these quarters then almost at any time before or since: all chronicles are full of examples. Thus much of the receiuing the character and marke of the beast, which is the seuenth note.

It were long to describe the other notes of this beast, for there are yet many things whereby it may bee knowen. The seuenteenth chapter hath a full description of it. That chapter hath much that pertaineth to *Rome* vnder the Emperours, and much also belonging to it, as it is gouerned by the Pope. Nay, both are as it were knit together, for that they are so like: for this that is

nowe, is but the olde reuiued, and therefore he that knoweth one, knoweth both. The first and especiall marke is their whorish and idolatrous Religion. For hee calleth her *the whore that sitteth vpon many waters*: the gouernement ouer many people that maintaineth idolatrie, which is spirituall fornication in the sight of God. Then he sayth: *With her haue committed fornication the kings of the earth, and the inhabitants of the earth are drunken with the wine of her fornication*. For what Idole did the Romans set vp, which kings and people did not by and by embrace? And they reccaused them so gladly, and maintained all their *will worship*, their Saintes, their Images, their Reliques, their Masses, their ceremonies in such sorte, as if they were druncke with the loue of them. Yet touching their Religion, he saith, that this woman was *full of names of blasphemie*. Blasphemie is that which hurts the name of God. They were full then of blasphemies, that hurt the name of God, and the name of his people. Himselfe to be called the vicar of Christ vpon earth, the head of the Church, the vniuersall bishop, is a blasphemie against *Christ*, and against all other *Bishops and Pastours*.

To saye that Saintes are intercessors and mediators for vs, is blasphemie against the Saintes,

Saintes, and *Christ*. To affirme that *Christ* by his death put away originall sinne onely, and satisfied for the fault of other sinnes, and not for the punishment, is blasphemie against *Christes* passion. So is that which they affirme of the Masse, that it is a sacrifice for the quicke and the dead. These and infinite thinges more in that Religion, are vile and horrible blasphemies. *Iohn* is not yet satisfied with speaking thus much onely of their idolatrie: but hee saith afterwarde, that *she had a cup of gould in her hand, full of abominations and filthines of her fornications*. Shee had a goulden cup, not onely for her riches and wealth, but also for a shewe of *Christian* religion and holynes. But this golden cup was full of poyson, ful of *abomination* and *filthie fornication*. For what number, or measure, or end was there of their Idoles? not onely euery citie as in *Iuda*, but euery house, euery corner, euery man had his Idole. Neither that alone, but there was for euery action, for euery occupation, for euery disease, a seuerall Idole. Last of all, for the fertilitie of her idolatrie, *Saint Iohn* calleth her the mother of whoredomes and abominations of the earth. For where was the shoppe where these Idoles were deuised? Whence were they

they authorized but onely from *Rome*? These things that *Iohn* writeth of the idolatrie of the beast, will not agree to the *Antichrist* that the Papists imagine: for they say he shall abolish all other images, and make his owne image onely be worshipped: for the beast is the mother of all abominations and fornications of the earth: neither will it so well agree to auncient *Rome*, for that receiued rather Idoles from other people, and worshipped the gods of all other nations which they conquered. But this beast sendeth out her Idoles and Saintes and pettie gods, and commendeth them to the worshippers, promising great things if they doe it.

Another marke followeth, that she hath in her forehead a name written: *Amysterie*. This verie name in letters was written on the Popes Myter, which hee did weare vpon his head, and so they vsed it for a season. Their *Myters* were branded with this marke, *Mysterium*. But they after tooke it out, and now they vse not to beare that name in their foreheads. But in the forehead of the whore, that is, of their whorish Religion, it is written still: but none saue Gods elect can reade it. For the poyson and infection of their Religion is secrete: It hath a goodly shewe, it beguileth many. For they keepe the
names

names of Scripture, and *Christian* religion, but they haue turned them into another meaning, yea they commend the basest and vilest ceremonie that they vse, as a great *mysterie*. Wherefore albeit the name *mysterium* be taken out of the Popes *miter*, yet it remaineth still in the forehead of his religion.

Iohn commeth yet neerer, and pointeth out the very place vnto vs: for he calleth it *great Babylon*. for as *Babylon* had the Monarchie, and oppressed and caried captiue Gods people: so likewise did both the olde and the newe *Rome*: the first and the latter beast, and so he calleth it, when he speaketh of the fall thereof. *It is fallen, it is fallen, Babylon the great citie*. And in many other things was *Rome* like to *Babylon*, as in the building, but especially in the Monarchie and oppression of the Saintes. All this the Papistes will graunt of olde *Rome*, but not of newe *Rome*. But if the *first beast* be olde *Rome*, and the latter reuiue the first, then the first being *Rome*, the second must needs also be *Rome*: and therefore while he pointeth out one, he pointeth out both.

Some Papistes haue imagined that *Antichrist* should make his seate at *Babylon* in the East, or there be borne, and so the name to be taken here in his proper signification. But
why

why then doeth he call it a *mysterie*? *There is in her forehead a name written, a mysterie, great Babylon.* It is *Babylon* in a *mysterie*, and not in the proper signification of the name. To point out *Rome* by the dominion which it had by the Empire, and should haue by the popedome, he sayeth further: *The waters which thou sawest where the whore sitteth, are people, and multitudes, and nations, and tongues:* and afterwarde more plainely, *The woman which thou sawest, is the great citie, which reigneth ouer the kings of the earth.* Two or three notes yet he addeth to describe the citie, and gouernment, and authoritie thereof. One when he sayth: *The beast that thou hast seene, was, and is not.* And againe: *The beast that was, and is not, and yet is.* The Monarchie was there vnder *Augustus, Tiberius*, and some that followed, most flourishing, but now in *Iohns* time is not, and yet is. for vnder *Domitian* it did not flourish, and therefore was not in comparison of that it had bene, and yet was then: for it had great power. But after this, it should ascende out of the bottomlesse pit, euen out of hell, by the subtiltie of the deuill, after it was quite ouerthrowne by the *Goths.* for it was reuiued and quickned in the Pope, and *Rome* had as much authoritie by the papacie, and as much riches as euer it had by the

the Monarchie.

The other note is, when he saith: *I will shew thee the mysterie of the woman, and of the beast that beareth her, which hath seuen heades, and ten hornes.* But of the ten hornes, because they are set for ten kings, I will speake afterward, when I shall speake of the kings that ioyne with the beast, in the fight against him that rideth on the horse. Therefore of the seuen heades thus he saith. *Here is the minde that hath wisdom.* The seuen heades are seuen mountaines, whereon the woman sitteth, they are also seuen Kings. First of the mountaines, then of the Kings. The woman sitteth vpon seuen hils, and the woman is a citie. *Rome* then on seuen hils, and the latter beast reuiueth the first. No matter if this *Rome* stande not vpon all seuen, nay if it stande vpon none of them, so that it stande for that *Rome* that stode vpon them, hath that name and dignitie, and answereth to it in idolatrous religion, and cruell persecution of the Saints. Then was *Rome* well known to stande on seuen hils. No other citie did so: no other citie bearing rule ouer Kinges doeth so. It was called *Septicollis*, of the seuen chiefe hils, whereon it stode. *Virgil* hath relation to them, when hee sayeth: *Septem quæ una sibi muro circumde-*
dit

dit arces: Meaning by towres the hilles on which that stood. And *Propertius* sayeth: *Septem vrbs alta nigris toto quæ præsidet orbi.* *Romulus* sette it on foure hilles, which were called *Palatinus*, *Capitolinus*, *Auentinus*, and *Exquilinus*. Afterward *Seruius Tullus* added three, which were *Calius*, *Viminalis*, and *Quirinalis*. From this time was it called *Septicollis*, although when it was further enlarged, it comprehended mo hils. And the second beast with his kingdome and dominion, is most fitly described by the citie: for they challenge all their priuiledges by the citie. Because *Peter* (they say) was *Bishoppe* there, thence, euen from the place, they deriue all their authoritie. There they delight to dwell, although other cities are more pleasant and commodious. There the *Cardinals* must meete, when they choose the Pope: there all the counsels and conspiracies are made against Gods Church. *Bellarmino* maketh so great account of the citie, that if the Pope should be driuen thence, or it be destroied, yet wheresoever he were, he should still haue the honour and dignitie and title of the Pope of *Rome*. Thus here by the seuen hils, the very place is noted. As in this Chapter *Rome* is most expresly described: so of learned men, in the sixteenth it is thought almost to be named.

med. They gather themselues together in a place called in Hebrew *Armageddon*. *Foxe* and others, take it to be an allusion to *Megiddo*, and *Har megiddo* the riuer and hill so called, where *Sisera* with his armie was ouerthrowne, which should signifie the like euent to the battels of the beast. But for as much as it may be read, & so in some bookes was in two wordes, each of two syllables, *armageddon*, and *Sigonius* saith, he sawe it written *Geddon harma*: and the letter N. is not in the name of the place where *Sisera* was overcome, therefore it is thought that some other thing then the allusion to *Megiddo*, must be found in the letters, & the signification of the word. If *Iohn* had meant the place *Megiddo*, he neede not haue said it is named so in Hebrew, for the name only would haue referred vs to that place, although he had left out the mention of the language.

The signification of *Geddon harma* agreeth well to the *Rome* that now is: for it signifieth *excidium excelsæ*, the ruine of the high citie, & it alludeth to that of *Sibylla*, *Ῥωμαίων ῥωμαίων*, *Rome* a ruine. This should be the place and shop of all conspiracies against *Christ*, and his Gospel. *Harma* signifieth the high citie that hath dominion ouer the rest, and differeth in sounde very little from *Haroma*, and short

short in Hebrew it might so be written, *Harma*. In the place where this ancient great citie was cut downe by the *Goths*, therethe other was erected or hard by, in steede of it, and thence come all mischiefes to *Christes* Church. There are the battels conspired and made. What could be said plainer to describe the citie, then that of the seuen hils, or this of *Harma*, so neere in sounde to *Rome*, and in sence the high and mightie citie?

Nowe as concerning the kings, there are two orders of them pertaining to the citie: first *seuen*, and then *ten*. *Seuen heads are also seuen kings, and ten hornes be ten kings*. But the ten kings are kings assisting, and with power helping the beast at the first, and after as willing and ready to pul downe the beast as they were to set him vp. But of those assisting kings afterward. The 7. kings are the states of *Rome* in it selfe, succeeding one another from the beginning to the end, in y^e gouernment of it, which is manifest, because he saith thus. *The 7. hils are also 7. kings, five are fallen, and one is, and another is not yet come, and when he commeth, he must continue a short space, and the beast that was, and is not, is euen the eight, and is one of the seuen, and shall goe into destruction*. They that expound this of *Galba*, *Otho*, *Vitellius*, *Vespasian*, and *Titus*, five past, & *Domitian*

mitian present, & *Cocceius Nerva* the seuēth, & the eight *Traian a Spaniard*, say nothing to the purpose. For besides that *Iohns* prophesie could not be shut vp in so short a compasse, & not onely 5. but moe Emperors were past, no man can tell howe *Traian* should be the eight, and yet one of the seuen that were before. And to vnderstande it of the seuen Electors of the Empire, is much further from the matter, for none of them were then, much lesse five past already. The seuen kings therefore, are the seuen states of gouernment in *Rome*, from the building of it, whereof five were past before *S. Iohns* time: for first they were gouerned by *Kings*, secondly by *Consuls*, thirdly by *Decemuiros*, fourthly by *Triumuiros*, and fifthly by *Dictators*: all which were past, and in effect were kings, although not in name. The sixt were the Emperors that reigned in *Iohns* tyme, and after, till *Rome* was destroyed. The seuenth is thought to bee the popedome, which hath succeeded the Emperours: and he is also the eight, for hee sustaineth two gouernments, one temporall, another spirituall, and his spirituall gouernment is one of the seuen, for it is also externall, and in pompe like that of the Emperours. Wherefore they would make him the seuenth, and the eight too, and his

his spirituall dominion which is the eight, is also temporall, and so one of the seuen, because it is exercised after a temporall maner. But this diuiding and applying of the pope-dome vnto two or three states, is not agreeable, especially when the seuenth which they make his temporall gouernment, should last but a short time, and yet it hath lasted longer then any of the other gouernments. Therefore we may say that the gouernment of the *Goths*, or rather the *Exarchi* of *Rauenna*, (for they helde *Rome* a season) was the seuenth, and that lasted but a short time, & then came the popedome which is like one of the seuen, for he is a priestly king or emperour. To make *Pontifex Maximus* in *Rome* one of the seuen, that is not so fit, because the *Pontifex* as *Pontifex* neuer had entire and soueraigne gouernment of all: and he succeeded not the other gouernments, but was a companion to them all. Neither did *Tribuni* rule as chiefe Magistrats, but were intercessors for the people, with the chiefe Magistrate. Thus hath *Iohn* euidently described *Rome* vnto vs, with the double persecuting state thereof. There is no citie can be shewed to haue altered the kind of gouernment so oft: and if others may be found to haue done it, yet the other marks together with this, agree to none but this.

Besides

with his designments.

Besides these things in the *Reuelation*, there remaineth somewhat in *Paul*, pertaining to the description of this beast, which sheweth his intollerable pride. *Paul* saith of *Antichrist*, he exalteth himselfe against all that is called God, or that is worshipped, so that he doeth sit as God in the Temple of God, shewing himselfe that he is God. This the Papistes deny to agree to the Pope: and therefore thinke he is not that proud beast, for (say they) he calleth himselfe *seruum seruorum Dei*, & acknowledgeth himself the vicar of *Christ*, so farre is he from making himselfe *Christ* and God in the temple of God, and he praieth to God & *Christ*, and kneeleth at his altars humbly. But he must be measured, not by his hypocriticall actions, nor by his wordes in his hypocrisie, but by the nature and kinde of his gouernment. *Fox* saith, that he exalteth himselfe aboue all that is called God, or is *augustum* in earth, when he listeth himselfe aboue Emperors and kings, for they are not gods, but are called gods, and they are *Augusti*, they are *θεσμοι* in earth, they of all men should haue honour and worship giuen to them. But the Emperors and kings he hath so debased, that he hath made them thinke it some honor for them to kisse his foote. The Pope hath caused the Emperour to holde his stirope: hee hath

D

put

put his feete in the Emperours necke, he hath fed a Prince like a dogge vnder his table, and he hath turned the imperiall crowne from the heade with his foote: hee hath made the Emperour attend at his gate bare footed. In this behalfe they haue done that also which pertaineth onely to God, for they will giue and take away kingdomes at their pleasure. Thus in one sence they haue exalted themselves aboute all that is called God, or that is worshipped, and shewed themselves as God. And they haue shewed themselves as God many other waies, in respect of the conscience, either in holding it guilty, or in acquitting it, for that pertaineth onely to God. But they would bind it by their lawes, & interpretation of scriptures, & thundring of excommunications against the innocent, & loose it by forgiving finnes, & granting pardons & dispensations in all kind of things. Thus haue they shewed themselves as God in the Temple of God in respect of mens consciences. And in respect of heauē, & hel, & purgatory, he hath pretended to rule as God in al these places: for he will make saints in heauen, whome he wil, and hold in purgatorie, or let out whome he list: and for this last, it is no marueile, for it is of his owne making. Last of all in his lawes, and by his flatterers hee hath beene called

God in plaine termes, and he hath suffered it. There it is written, *Dominus Deus noster Papa*: our Lord God the Pope: and againe, *Tu es omnia, & super omnia*, Thou art all, and aboute all. Howe can any creature shewe himselfe as God in Gods temple more presumptuously then by these meanes, or more directly? for otherwise in flat termes to proclaime himselfe as God to be honoured with diuine honour, it is too grosse, and it is not such a craftie *mysterie*, as should deceaue a meane man, much lesse bring into danger Gods elect. To these things agree the words of *Daniel*, which many take as spoken of purpose of *Antichrist*, or at least they are applied to him by the Fathers. *The king shal dowhat him list, he shal exalt himselfe, and magnifie himself against all that is called God, and shall speake marueilous things against the God of gods, and shall prosper till the wrath be accomplished: for the determination is made, neither shall he regarde the God of his Fathers, nor care for any God, for he shall magnifie himselfe aboute all. Peter and Jude speake of their pride in lifting themselves aboute Magistrates, saying, that they should despise gouernment, and speake euill of them that are in authoritie.*

These are the markes of this beast: other might be added out of *Daniel, Paul, & Peter*,

as that they shal worship God with gold and siluer, for all their religion stood in outward worldly ostentation: that they should *forbid mariage and meates*, as they make great holines in single life, & accout mariage vncleane, and the eating of flesh at certaine times, they vtterly condemne as vnholie. That likewise they should be rich and mighty, and should make merchandise of all things, yea of mens soules: for they as in way of religion solde wood, stones, incense, oile, and all things, if they had dedicated them once to some holie vse, they were costly merchandise, although otherwile the vilest things that might be. All these marks agree most fitly to the *Romish Antichrist*, & to none other. The Pope therefore is *the beast*, which being aided by the kings of y^e earth, fighteth against *Iesus Christ*.

As for the marks which the Papistes make of *Antichrist*, they touch him not, they come not neere him. They imagine he should be of the tribe of *Dan*, because that tribe is not reckoned among the tribes, of which many are marked to be saued. A weake foundation: the tribe is there omitted, therefore *Antichrist* shal come of that tribe. Thus they ground their religion of that which the Scripture hath not said. And as for *Enoch* and *Elias* to come and preach against him in their owne persons,

which they say they haue not done against the Pope, and therefore he is not that beast, that is a thing imagined as the other: for no Scripture hath saide, that they two shoulde come, but they ground it on this that *Christ* sayth: *Elias should come, and restore all things*, which was fulfilled at his first comming, and that two witnesses are promised to be sent against *Antichrist*, which are vnderstood by many to be *John Husse*, and *Hierom of Prage*, both burned at the Councel of *Constance*, or as others expound it of a sufficient number, to couince the errors of *Antichrist*: for the scripture maketh 2. witnesses a sufficient trial. And this age hath sent out many witnesses against him. That also which they say is not yet fulfilled, & yet must be before the comming of *Antichrist*, is false: which is, that the gospell must first be publikely preached, & receaued in all kingdomes of the world: but it is not any where saide, that this should be before the comming of *Antichrist*. *Christ* sayth, that the Gospell should be preached through the worlde, before the ende should come. And it is one thing for the Gospell to be preached, and another thing to bee receaued. It hath bene preached, that is, by some meanes made knowne to all nations, but it hath not bene publikely receaued of al nations by common

cōsent. Another thing that cōmeth neere this, is that which *S. Paul* saith, that there must be an apostasie first. A falling away frō the faith, & not frō the Empire of *Rome* is meant by it. For *Paul* saith, vsing that word to *Timothie*, *Ἀποστήσεται τις τὸ πῖστες*, *some shal fal from the faith*, & the word is not vsed otherwise in scripture. And the Apostle seemeth so to expounde it afterward himselfe, when he saith, *because men receaued not the loue of the truth, that they might be saued*: for if they receaued not the loue of the truth, it seemed they had the truth, but loued it not, & therefore were thus punished. Wherefore there must be a falling away from the faith, & from the loue of the trueth, and *strong delusion to beleue lies*, where *Antichrist* is. These things came to passe in poperie. So much therefore as is said concerning the gospel to be receaued or forsakē, before or in the kingdom of *Antichrist*, is fulfilled in thē.

Yet they say the Pope is free from one especial & notable marke of *the beast*. What is that? *John* saith, *he that denieth that Iesus is Christ, the same is Antichrist*. And againe, *every spirit which confesseth not that Iesus is come in the flesh, is not of God, but this is the spirite of Antichrist*. And *Peter* agreeably saith, *they shal deny the Lorde that bought them*. And *Iude* in like maner: *they deny God the only Lord, & our*

Lord

Lord Iesus Christ. And somewhat like it by way of affirmation, is that of *Daniel*, *he shall honour the God whom his fathers knew not*. This marke (they say) of *denying Christ*, the Popes haue not. If they haue not this marke also, thē they haue none of the rest. Large bookes are writtē of this, to shew how they deny *Christ*. They deny him to be *the king* ouer his Church, for the Pope maketh himselfe the king. But saith *Bellarmino*, he acknowledgeth himself *Christes* deputie. But it is certaine, that *Christ* neuer cōmanded any such deputie, nor vicar: & if he wil be *Christes* deputie against the pleasure & wil of *Christ*, or if he were deputed, yet rule otherwise then *Christ* would haue him, & only according to his own affection & humor, doth he not thrust *Christ* out of his kingdom? As though one might not cal himselfe a deputie, & yet draw all to himselfe, so doth the Pope, howbeit, *Christ* neuer ordained such a deputie. Therefore while he will be as *Christ*, and for *Christ*, he is made against him, and is *Antichrist*. Furthermore, he doeth not suffer *Christ* to be the onely and sufficient *Prophet* to his Church, which hath reuealed fully the will of the father to it: for partly he shutteth vp his Testament, and will not haue the people reade it, and partly hee ordaineth other lawes, as necessarie to saluation,

as

as the lawes of *Christ* by his decrees, & partly he interpreteth the wordes of *Christ*, not according to *Christs* meaning, but according to his owne fancie, to establish his owne earthly kingdome. Last of all, hee denieth to *Christ* also his *priesthood*: for neyther doth he admitte the sacrifice of *Christ* by himselfe, in his owne person vpon the Crosse, as sufficient for saluation, but he ordaineth another sacrifice of the Masse, and satisfactorie works of penance, & mens merites to redeeme their owne finnes. Neither doeth he permit *Christ* to be the only intercessor & maker of request to the father for his people, but hee ioyneth with him, or substituteth vnder him the *Vir-gine Marie*, and a great number of saintes of his owne creation. Thus he denieth *Iesus* to be *Christ*, & sheweth himself to be an enemy vnto him, & the very *Antichrist*. Wherefore all the notes & markes of the beast fall vpon him. This is *the beast* that *Iohn* speaketh of, which doeth associate to himselfe *the kings of the earth, & their armies, & maketh warre against Christ & his army*. This is now our enemy, he & his kings fight against vs. It is good for vs to thinke of him as he is, and as he is called in Scripture. Let vs not thinke of him, as of an holie Father, *Christes* Vicar, a sacred person, the pillar of *Christes* religion, the highest bishop,

Byshop, a god in earth, as the Papistes and his owne seruants and flatterers (so manie as haue not receiued the loue of the trueth, such, whose names are not written in the booke of life) doe esteeme him. But let vs thinke of him as of *the great whore, the mother of all fornication in the earth*, for his idolatrie: as of *Babylon* for his persecuting Empire: as of an *Apostata* for his falling from the true faith: as of *Antichrist* and the enemy of *Christ*, for denying the sufficiencie of *Christs* Sacrifice and intercession, for expelling *Christ* out of his throne of gouernement, and stepping into it himselfe: for displacing *Christs* word and corrupting it, and putting his owne word in the roome thereof. Let vs account him as *the beast*, that hath not one shape, but the properties of manie beastes, and therefore a monstrous beast. Proude lyke the Lyon, cruell lyke the Beare, filthie lyke the Swine, full of poyson through his blasphemies lyke the Dragon, and yet in shewe of *hornes lyke the Lambe*. This is the leader and captaine of all our enemies, if we yeelde to them, wee yeelde to the *beast*, and *the beast* will make vs beastes lyke himselfe. Wee must beare *the beastes* marke. God defend vs from him, and repress his furie, and confounde his enterprises, and ouerthrowe his

his kingdome. Thus much of the beast.

The beast fighteth not alone against *Christ* and his people: for the he were not much to be feared: but he hath first kings, and then his owne & their armies to assist him. First wil I speake of y kings, & the of their armies. Kings were prophesied to be subiect to him. The Angel saith to *John*. *The ten horns which thou sawest, are ten kings, which yet haue not receaued a kingdome, but shall receaue power as kings at one boure with the beast. These haue one minde, and shal giue their power and authoritie to the beast. These shal fight with the Lambe, and the Lambe shal ouercome the. For he is Lord of Lords, & king of kings: & they that are on his side, called, & chosen, & faithfull. Againe he saith: The ten hornes which thou sawest upon the beast, are they that shal hate the whore, & shal make her desolate & naked, & shall eat her flesh, and burne her with fire. For God hath put in their hearts to fulfil his wil, & to doe with one consent, for to giue their kingdome vnto the beast, untill the words of God be fulfilled. Thus kings shal subiect theselues to the beast, shal giue their authoritie to him, shal fight for him so long as God hath appointed. The loue of these kings to Rome, & their obedience is expresse, which they shewed to it in time of the prosperitie thereof in this maner: *With her haue committed fornication the kings of the earth.* And*

And in the time of the decay of it in this sort. *The kings of the earth shall bewaile her, and lament for her, which haue committed fornication, & lined in pleasure with her, when they shall see the smoke of her burning.* What other state hath there bin, or is in the world, vnto which kings haue willingly subiected themselues, and yet remaine kings, but this? If any be vnder the great *Turke*, the name of kings, and authoritie ceaseth by and by: He onely will be king. But in *Poperie*, the kings submit theselues, & become seruants, & tributarie, & yet remaine kings, & take pleasure in this subiection, and striue against al others that will not be slaues & bondmen as wel as theselues. These kings had the same occasion & time of beginning their kingdomes that y beast had. For the dissipation of y West Empire, gaue y first occasion at one time to both. For after y great fight betweene the *Hunni* vnder *Attila*, on y one side being 500000 men, & al the power that y other natiōs, *Romans, Goths, Frenchmen, Britons, & Germans* could make on y other side, after this battel fought in *campis Catalaunicis* in *France*, y countries were gouerned not by one Emperour ouer all, but by their owne seuerall gouernors. Then the *French* began in *France*, the *Hunni* in *Hungarie*, the *Saxons* in *England*, the *Goths* in *Spaine*, and so in euery coun-

countrie, either strangers, or the olde inhabitantes tooke the gouvernement to themselves. To finde that they were iust ten, and neither more nor lesse, it is hard: but ten may be set for a perfect and full number, rising of all the Vnitics. The occasion of the rising of the Popedome, & of these kingdomes, was one and the same, and at once began: albeit the Popedome shewed not it selfe in his great pride and high name of *Oecumenicall* Byshop, till *Phocas* the Emperor of *Constantinople*, in the yeare fixe hundreth and fixe. Then *Rome* was great with childe of this *beast*, yea, and brought him forth, and gaue him the name. But hee did growe vp afterward in great haste, till he became the mightiest in the West partes of the worlde. But his growing was by the suppressing of the Empire, and by sucking of strength from the Emperor, and from these kings. The first milke that hee did sucke, was that title gotten of *Phocas*, that hee might be called and raken to bee the *Oecumenicall* and generall high Byshop of all the world. Before that time, the other Patriarkes were equall with him: but by this title, hee was set ouer them and all other Byshops. Then hee obtained more milke of the Emperour, although hee had much a doe to get it, namely,

ly, that the Emperour should not confirme him: but his election should bee ratified by the *Romanes*, and not by the Emperor. When hee had this, then hee was able to goe alone. After this, he obtaineth yet more plentifull nourishment, and beginneth to swallowe downe stronge meate. Hee obtaineth by much struiuing, the inuestiture and placing of all Byshops in *Italie*, and the Emperors dominions, and at length in all the West besides. By this, *the beast* was growen so strong, that he would now take vpon him to feede or famish his father and feeder. For he would make the Emperour, or else hee should be no Emperour: hee would excommunicate him, and depose him at his pleasure. And hauing wraffled and ouercome him, it was an easie matter for him to ouercome the other kings. Nay the Emperors and kings did willingly giue *the beast* those thinges, which made him strong, and themselves weak. For they sware obedience to him, and that they would not diminish his dignitie, nor commodities, or dominions. *Edelmulphus* king of the *West Saxons* here in *England*, was the first that made his land tributarie to the Pope, in the yeare eight hundred fortie and fixe. And as this land receaued the yoke first, so first it cast it off vnder king Henrie the

the eight. By occasion that the Emperours in the East destroyed images, and for want of might could not holde vp the state of *Rome* against the *Longobards* in *Italy*, the Pope excommunicated the Emperours of the East one after another, and called *Carolus magnus* the king of *Fraunce* into *Italy* for his aide, and there made the people proclaime him Emperour, and he himselfe anointed him, in the yeere 801. Thus *Charles* being an Emperour of the Popes owne making, conferred vpon the Pope a great part of *Italy*, and to requite him, made him riche. After that part of *England*, other kingdomes by fundrie occasions came vnder the Pope. The *Sclauonians* would vse their owne tongue in their publike seruice of God, but they were content to doe it by the Popes permission, and so declared themselves subiect to him, *an. 861*. When *Miesko* king of *Poland* embraced the faith of *Christ*, & appointed bishops in his kingdome, *Ioannes 13.* sendeth one *Giles* the *Tusculan* bishop & Cardinal, to consecrate his bishops after the maner of *Rome*, & so maketh *Poland* subiect to himselfe, as soone as it was christened, in the yeere 965. To *Benedictus* the 8. *Stephanus* king of *Hungarie* sendeth ambassadours for his crowne, and confirmation of the kingdome of *Hungarie*, & the Churches builded by

by him. He then brought his kingdom to the obedience of the Pope: & *Stephen* himselfe at euery time the Pope was mentioned, bowing his heade, did bende his knee, that by his example he might perswade also his people to the obseruance of the Pope. *Robert* duke of *Apulia* & *Calabria* in *Italy*, bindeth himselfe by oth & his hand writing to Pope *Nicholas* the 2. to send him aid whensoever he should neede, because the Pope absolved him, for deposing his brothers sonne, the right heire from the dukedom. A litle before *Stephen* the 9. brought the bishop of *Millaine*, which before that time had alwaies bene free, to the obedience of the See of *Rome*. These increases came to the popedom about the yeere 1057. A litle after this, *Hildebrand* called *Gregorie* the 7. (that is reported to haue poisoned sixe Popes one after another, to make a way for himselfe to the popedom, and was a most infamous coniurer & Magitian) excommunicateth & spoileth of his empire *Henry 4.* & setteth vp first *Rodulphus* his seruant, and afterward *Henrie 5.* his owne sonne against him. He sent a crowne to *Rodulph*, with this posie, *Petra dedit Petro, Petrus diadema Rodolpho.* But *Rodulph* hauing lost his right hand, & dying, cursed them that perswaded him to this. The crime layed to the Emperour, was simonie.

nie, as the Pope called the bestowing of Byshoprickes and other ecclesiasticall livings by the Emperour. These thinges fell out about the yeare one thousand threescore and ten.

Henrie the fift. stroue so long with *Gelasius* the second, and *Calixtus* the second, for the bestowing of Byshoprickes, till at length hee was constrained by the thunderbolt of excommunication, and by feare of depriuation through treasons and conspiracies, by his letters to graunt it to the Pope for euer: and the letters of the graunt in token of the Emperour being overcome, were hanged vpin the *Laterane* Church at *Rome*, for a monument of the victorie. Through this victorie, *Calixtus* the second, (as seemeth) waxed bould: for thus hee decreed.

A Romana Ecclesia non licere dissentire, quia ut filius venit facere voluntatē Patris, ita oportet Christianos facere voluntatem Matris Romanae Ecclesie. It should not be lawfull to dissent from the Church of *Rome*, because as the sonne came to doe the will of the father: so must all Christians doe the will of their mother the Church of *Rome*. *Sicilie* was a long time tributarie to the Pope, and none almost should hold it but at his pleasure. In the yeare 1130. *Innocentius* the second maketh warre against

against *Rogerius* duke of *Sicily* for it, but it was like to haue cost the pope well, for he himselfe was taken in the warre: yet the pope got by the helpe of *Lotharius*, the dukedome of *Calabria* from him, and gaue it for a reward to *Rainold* captaine of *Lotharius* armie, that helped him againe to his popedome. *Norweigh* in the time of *Eugenius* receiued the faith of *Christ*, and then became subiect to the pope in the yeere 1148. *Liuania* had no sooner receiued the *Christian* faith about the yeere 1158: but pope *Alexander* seizeth vpon it, and by asking a bishop of him, they are brought in bondage to him. It were long to tell how *Frederike* the first was handled of pope *Adrian* the fourth, and *Alexander* the third. The quarell at first of *Adrian* against him, was because he required homage of his bishops, and excluded his legate out of *Germanie*, if he came when he was not sent for. *Adrian* for these things cursed him, and suborned one to faine himselfe a iester, and finding oportunitie to kill him: but the emperour escaped, by leaping out at a window. Then he procured one to poison him by an infected ring, and that he escaped also. *Alexander* the third pursued him, for that he fauored *Victor* chosen against him: therefore he cursed him, made his chiefe captaine forsake him in fight

F traiterously.

traiterously, and so was the emperour made to flee secretly away. And at length, when at *Venice* the emperours sonne fighting rashly against his fathers commandement, before his comming, was taken of the pope, by the helpe of the *Venetians*: hee, to redeeme his sonne, was constrained to come to *Venice* to submit himselfe to the pope. At the staires in *S. Marks* church in *Venice*, the emperour lying on the ground, the pope putteth his foot on his necke, vttring this verse of the psalme, *Vpon the aspe & cockatrice shalt thou walke, thou shalt tread vpon the lion and dragon*. This was the insolency of that *beast*. *Peter* king of *Aragon* in *Spaine*, maketh his kingdome and all that belonged to him, tributary to the pope, in the yere 1202, *vt sic salutem animæ mereretur*, (saith *Vincentius*) that he might thus merit the saluation of his soule. King *Iohn* of *England*, hauing detained six yeres the reuenues of the church, at length is compelled to flee to the mercy of the pope *Innocentius* the third, and maketh *England* and *Ireland* tributary to the church of *Rome*, & granteth the *Peter pence*, & promiseth to pay yerely an hundred marks of gold for both Ilands. *Innocentius* the fourth sent certaine monks, legats to the *Tartarian* emperour, with his letters, exhorting them to the faith of *Christ*, and his obedience. He

thought

thought that vpon the sight of his holinesse letters the *Tartarian* empire would yeeld it selfe vnto him. *Mandanus* king of *Lituania*, being turned to *Christian* religion, falleth into the popes net in the yere 1255. The emperours had too much experience, & great feare of the euill that this *beast* might do vnto the. *Henry* the first would not receiue his crowne of the pope, nor go into *Italie* for it. He said it was sufficient for him, that he was left emperour by his ancestors, & so saluted by his nobles. When *Frederike* the first was going to *Rome* with his army, the *Romans* sent messengers to him, that they would not receiue him, except he came in maner of triumph. Thus they mocked the emperour, meaning, if he came so, to waste him by his expences. But he perceiuing it, answered, that he came to get mony out of *Italie*, and not to leaue his owne there. *Rodolph* y^e emperor put off the fetching of his crowne frō *Rome*, saying that the emperors entring into *Italy* was pleasant & stately, but his going out was alwayes miserable and dolefull. *Boniface* the eight that ordeined the first *Iubile*, & kept it an. 1330, had great contention with *Philip* king of *France*. In the presumption of his heart, and to declare that he is this *beast* and *Antichrist* exalting himselfe, he writ vnto the king as foloweth. *Se esse dominus*

E 2

omniū

omnium tam temporalium quam spiritualium per orbem terrarum, &c. That he is lord of all, as well temporall as spirituall thinges through out the world, & that consequently the kingdome of *France* ought to be receiued of him, which because he had not done, he had deserued to be depriued: but the king despised his legates, and burnt his letters in an open fire, and stopt the wayes of his kingdome, that none might passe to *Rome*. But the pope preuailed against him: for he excommunicated him, gaue his kingdome to *Albert* the emperor, caused him to be taken by his owne houtholde seruants, and layd all his treasures open to the spoile. *Iohn* the two & twentieth excommunicated *Ludowike* the emperor, because he tooke vpon him the name of the emperor without his consent. *Benedictus* the twelfth confirmed that excommunication against the emperor, and vsed the empire as his owne, placing officers in it himselfe. *Clemens* the sixt absolued those that did fauour *Lewes*, but vpon these conditions, that they should sweare fidelitie to the pope, and acknowledge none to be emperor, but such as was confirmed by him. *Sigismund* the emperor, when three popes did striue together, shewed himselfe so much a seruant to that seat, that he trauelled into *France*, and sailed into

into *England*, and passed into *Italie*, and came to the councell of *Constance*, and sung the Gospell, like a deacon, in great humilitie before the pope: the Gospell which he did sing, was *Exijt edictum à Cesare Augusto*. All this he did, traueilling from one king to another, to make these beasts agreed: so glad he was to please. And the greatest care of *Frederike* the third was, that neutrality being remooued out of *Germanie*, he might submit himselfe & his people to the bishop of *Rome*, in the yeere 1440. In this age wherein we liue, *Cosmus Medices* was made by the pope great duke of *Ferraria*, that he might trouble the world, in the yeere 1570.

Thus kings haue willingly serued him in times past, and some haue bene brought vnto it whether they would or no, & yet at length all content to doe it. In this age he hath yet some that fauour him, and labour to holde him vp, & fight for him with all their power: the king of *Spaine*, and those that depend vpon him, the duke of *Sauoy*, the duke of *Parma*, and the states of *Italie*: and some fauourers he hath in *France*. The beast is now much weaker then he was, and it is maruell that there are any found in this land, or els where, that make so great account of his fauour.

I haue shewed vnto you, how this beast

hath had kings his assistants, and as it were, his seruants: which neuer came to passe in any gouernment in the world, that kings not subdued by armes, but scarcely threatened by words, so many, and so willingly, should submit themselues to one, & be content to holde their crownes of him, and in all things to be at his commandement. They receiued his decrees, they forsooke their kingdomes, they waged warre against one another, they resigned a great part of their subiects, they suffered their land to be tributarie, they would attempt to winne the Holy land, as they called it, with hazzard of their liues, and intolerable paines, and exceeding great expences, and all at his commandement. When was there any power in the world that could worke this, & bring them thus to obedience? The emperors of *Rome* had kings vnder them, which remained kings: but they were overcome by battell, few voluntarily did yeelde theselues. They fought oft for *Spaine*, for *Afrike*, for *Greece*, for *Egypt*, for *France*, for *Britaine*, & for euery part of *Italie* it selfe, before they could obtaine it: but the pope had all the West part subiect to him, and scarce euer fought for any: by the sword he subdued almost none of them vnto him: nay he neuer fought for any, except it were for some small dukedome

dukedome or citie of *Italie*, which he counted *Peters* patrimonie. Is not this plainely that which the Angel saith to *Iohn*: *These haue one minde, & shall giue their power to the beast?* And againe, *God hath put in their hearts, to fulfill his will, and to doe with one consent, for to giue their kingdome to the beast, vntill the words of God be fulfilled.* They shall giue it, they shall not be conquered & constrained by his power vnto it. Thus much of the kings that assist the beast.

After the kings assisting *the beast*, there are placed also armies vnder him. Not one army, but many armies are leuied for his defence. They boast much of multitude and number. And the Holy ghost giueth vnto them the greatest number, as a sure marke of *the beast*. This cause standeth not by number, but by weight of voices. If number should carie the matter of religion, the *Turks* should haue the truth of it on their side. There is more dirt the golde, moe stones then pearles, more chaffe then good corne, and so moe that holde on superstition then on trueth. Our Sauour saith: *Many are called, but few are chosen: and narrow is the way that leadeth to life, & few there be that find it: but broad is the way that leadeth to destruction, & many there be that folow it.* Let the therefore boast of the greater number, yea & nūber not naked, but armed, furnished & instructed

to fight. We grant it them. It was theirs much more then it is, and yet is theirs more then (I hope) it will be heereafter. The holy ghost hath giuen them the multitude for a time. A great number was signified to adhære to *the beast*, when it is said, *He caused the earth and them that dwell therein, to worship the first beast.* And againe, *He deceiued them that dwell on the earth.* And yet more, *He caused that as manie as would not worship the image of the beast, should be killed.* And further, *He made all, both small and great, rich and poore, free and bond, to receiue a marke in their right hand, or in their forehead, and that no man might buy nor sell, but he that had the marke, or the name of the beast, or the number of his name.* Thus in the thirteenth chapter, the greater number is shewed to appertaine vnto *the beast*. In the seuen-teenth chapter it is called *the great whore, the great citie*: and it is said moreouer, *The waters which thou sawest where the whore sitteth, are people and multitudes, and nations and tongues.* And to omit many other places, heere at last, it is said, *I saw the beast and the kings of the earth, and their armies gathered together to fight.* Should we then doubt, whether their side be the side of *Antichrist*, because their fauourers are many? Nay, thereby we are made the more certaine of it.

Another

Another note they haue, by which they thinke to further their part, which is vni-tie. It is a good token of *Christes* disciples, if they loue one another: but to consent, and to conspire together, is not proper to the good, but agreeth to the wicked also. The heathen agreed all in their generall superstition, and no falling out greatly among them for it. The *Turks* haue but two parts or sects, and ech sect agreeth and holdeth strait together. All the *Israelites* agreed to make the Golden calfe: the tenne tribes consented to the setting vp of the calues in *Dan* and *Bethel*. And what maruell then, if all the West parts of the world haue consented together to worship and maintaine the *Romish beast*? *John* saith, *the tenne kings haue one minde, and shall giue their power and authoritie to the beast.* And heere it is said: *Their armies were gathered together to fight.* They were not disperfed, and scattered, but gathered together in one purpose, and in one meaning, to fight against *Christ* and his armie.

The common sort of Papistes seeme to care for no point else in religion, but one-lie this. The *Spanish*, and *Italian*, and *French*, and the ignorant *English* papists seeke scarce any further into the cause, but onely stand vpon that head and branch, that the Holy ghost

ghost hath set downe, that is to fight against *Christ* and his armie. As for all other pointes of religion, it is their greatest religion not to search into religion. Thus the Holy ghost in two wordes setteth downe much of that whereupon they stand, and which in our dayes we see fulfilled. These are the generall notes of their armies gathered out of these words.

In that there are armies named, we may well gather that they are of moe kindes then one. They themselves diuide their whole multitude into the Spiritualltie and Laitie. So by their owne diuision they haue two kindes of armies, one of great learned men, lawyers, diuines, and other professours of learning: and another of captaines and souldiers, and armed men, and generallie the rest of the people. Such an armie as the first is, especially of priestes, *Gregorius Magnus* assigneth vnto *Antichrist*. *Rex superbia prope est, & quod dici quoque nefas est, sacerdotum ei preparatur exercitus*. The king of pride is neere at hand, and that which is an heinous thing to speake, an armie of priests is prepared for him. And this he spake agreeable to this reuelation. For *Iohn* sayth, *I saw three vncleane spirites like frogges come out of the mouth of the dragon, and out of the mouth of the beast,*

Lib. 4.
epist. 38.

and

with his designments.

69

and out of the mouth of the false prophet. For they are spirites of deuils, working miracles, to goe vnto the kinges of the earth, and of the whole world, to gather them to the battell of that great day of God almightie. Yea, and their indeuour was not in vaine, for they did gather them together.

In this chapter it is sayd: *The beast was taken, and with him the false Prophet that wrought miracles before him, whereby hee deceived them that receiued the beastes marke*. These *spirits*, this *false prophet*, are set downe to note their first and most dangerous kinde of armie. They call themselves the spiritualltie, and this scripture calleth them *spirits*: How could it come neerer? The other name of *false prophets*, is taken from the state of the Olde Testament: for as then false prophets alwayes opposed themselves against the true prophets, so now their priests and monkes, and the rest of their religious rabble, against the true preachers of the Gospell. But why doeth hee terme them *the false prophet*, and not false prophets, when it is euident that they are many? Is it for their consent in this matter of gaine saying? or is it not rather for that in euery age, and for ech profession of lawe and diuinitie, they haue one especially, vpon whose wit and learning they

they all depend : for their law, *Gratian* : for their diuinitie, *Lumbard* : after him in one age, *Aquinas*, and against *Luther*, *Eckius* : in this time, *Bellarmino* : for so in ech age they seeme to sucke their learning, and all their arguments, and quiddities from the breast, of some one aboue all the rest. But for what cause soeuer it is termed in the singular number, false prophets pertaine to the state ecclesiasticall, and they are the greatest doers in these warres.

Nowe consider all the states in the world besides, and see where there is authoritie, yea, or almost any dealing for warre matters, put in the hands of them to whome the matters of religion directlie are committed. Among all those that professe the Gospell in all kingdomes of *Christendome*, there is scarce any one in a kingdome admitted to counsell about those thinges, much lesse doe they contriue warres, and stirre them vp, or almost intermeddle in them. Amongst the *Turkes* they haue not to deale in it : their religious persons are not the procurers of their warres, by running from one prince to another. They shake a speare, and vse some wordes in their owne temple, to stirre vp the people to fight against *Christians* : but otherwise they contriue not the warres. In the

Tartarian

with his designments.

Tartarian gouernment, the affaires of the warres are not in such mens hands. So that in this poynt the Papists onely are fully answerable to this prophesie, and the *Turkes* come next vnto them, but yet they are but babes to them in this exercise. Let the name of the false prophet be common to *Mahomet* and his priestes, with the Popish clergie, but the *three uncleane spirites like frogges, that came out of the mouth of the beast*, can be no other but the Popish spiritualtie : for the father, and the number, and the qualitie, and the comparifon, and the worke, and effect agreeth to none other.

The *beast* is said to be their *father* : for the pope did beget and nourish all that spiritualtie as it standeth, and is Popish : for by his commandement they had their beginning, and still haue their being, and therefore it is sayd, that these *spirites come out of his mouth*. There was no order among them, of cardinales, bishops, priests, of monks, and friers, but they were all in number and forme by his appoyntment and confirmation. They vsed no ceremonie but it was ordeined by him. Their priuileges and exemptions from the secular power were all granted by him. Their liuing and maintenance was all held of him : and to him in token thereof the payed the

the first fruites of their liuings. Hee inu-
sted the bishops, and by his authoritie the
bishop made all the rest: so they *came out of
the mouth of the beast.*

It were long; in particular, to prooue all
these thinges. The qualitie of vncleannesse
and filthinesse is prædominant in them: for
they are vncleane in their soules, as not be-
ing washed in the blood of *Christ*, nor with
the pure water of Gods word. And they are
vncleane in their bodyes; for the most part
of their monkes and friers tooke a pride in
their slouenlinesse. And they are vncleane
in their actions, as being defiled with adul-
teries and Sodomiticall sinne, because they
condemned marriage. They are aptly also
reduced to the number of three: for their
bishops and priestes, and such as haue the
actions of all their religious matters, make
one order: and their friers and monkes, and
scholasticall students, which are sequestred
from action, and placed as it were in con-
templation, make another order: and their
canonists and lawyers, with their other offi-
cers, make their third order.

All these together make the beasts spiri-
tuall armie. And these are fitly compared vn-
to frogges: for as frogges lie in the mudde, so
these tumble in worldly things and humane
specu-

speculations, and can not lift vp their mindes
to that which is heauenly. And as frogges
haue but one tune, so they sing onely obe-
dience to the pope: and as frogges cry most
fiercelie about the time of raine and tem-
pest, so these when they come crying ouer
the sea vnto vs, alwayes giue a most sure to-
ken that there is a tempest comming. These
frogs delight not by any meanes with calme-
nesse and quietnesse, their delight is to haue
the world & all kingdomes troubled. There-
fore their worke is this, to runne from one
prince to another, from one noble man to an-
other, from this gentleman to that gentle-
man, to persuade them to warre. Thus is their
spirituall armie described.

To set forth how they fight with scriptures
and fathers wrested from their true meaning,
with decrees of counsels of their owne ma-
king, with promises of great successe and vi-
ctorie, with lyes and slanders against prin-
ces and preachers, and all professours of the
Gospell, with conspiracies and treasons, and
murthers, and poysoning of great persons,
with contributions of money, & all that they
can make to the maintenance of these warres,
with indulgences and pardons from all sinnes
past & to come, with incantations, coniurati-
ons & enchantments, for they are *the spirits of
devils.*

demils: with promise of heauen it selfe to all that take sword in hand for them, it were infinite. Our experience in this age teacheth vs enough, & too much (if it so pleased God) that we cannot be ignorant of their most deuillish and desperate maner of fighting. Thus much of their spirituall armie, and of their fight.

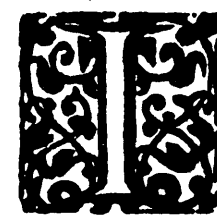
They haue also other armies of warlike souldiers and captains. The pope neuer yet attempted any matter so wicked against any prince, or for his owne estate, but he had kings and dukes, and noble men that would alwayes be readie at his commandement to fight in his quarell: and if other things failed, yet *Peters* patrimonie in *Italie* is so great, and the summes that haue and do come in by first fruits, & other infinite taxes, both of his clergie and laitie, that it was easie for him to raise an armie at any time in this later age. One while *Charles* the French emperor fought for him, another while *Henry* the third emperor of *Germanie*. Sometime he hath them of *Italie* at his commandement, as in times past the dukes of *Hetruria*, of *Florence*, and almost any other. The king of *Sicilie* was euer as his seruant. *France* hath fought for him against the emperor, and against *England*, & against the *Italians*, and against one pope for another pope.

Pope. *England* hath not wanted in this kinde of seruice for him. Our kings he hath set against *France*, and *France* against vs, and our nobles against our owne princes, both of old time, and of late. And this thing still he doth attempt. God confound his enterprises in this behalfe, as hee hath done hitherto in her Maiesties reigne. Now he hath but fewe in comparison, that wil take armes at his deuotion. The *Spaniard*, not in any regard of his Religion, but in hope of a Monarchie vnder his title, hath stepped forth as his champion in this age, to fight his warres for him. By him the armies are renewed and supplied in the Lowe countries: by him the warres are holden vp in *France*: through his meanes, *Genewa* hath bin besieged: and he hath sent his inuincible nauie to subdue vs: but God bee thanked, that hath drowned it in the seas. We may not thinke, that either *the beast* or his champion will so giue ouer. For it is against the nature of the enemies of Gods people to desist, although they see Gods hand neuer so manifestly against them. Not ten plagues will keepe *Pharao* from pursuing the *Israelites*. Not the Angel destroying an hundred and fourescore thousand in one night, will feare the *Babylonians*, but they will come against *Ierusalem*. It is fatall to *the beast* to bid battell

so long, till he procure his owne ruine, and the fall of the that would hold him vp. They will fight againe: *The frogs, these vncleane spirits*, that come ouer to vs, are a most sure token that we must looke for a tempest. It will come most certainly: but when it will fall we are not certaine. God turne it vpon their owne heads when so euer it commeth, as he did that which is past.

I haue spoken longer then I thought I should, of the first part touching *the beast* and *his kings, and their armies*. We can not speake too much against the, that neuer thinke they do ynough against vs. It is good for vs to haue our mindes armed against them, and to be perswaded, that they are not only enemies to vs, but vnto God, and *Iesus Christ*, and his gospel, and the saluation of his people. God graunt to our Queenes maiestie, and all our nobilitie, and the whole people, his spirit, and grace, against the poyson of their doctrine, and his mightie defence against all their manifest terrors and secret conspiracies. This the God of all might and comfort, graunt vnto vs through *Iesus Christ* our Lord and Saviour: To whome with the Father, and the holy ghost, three persons and one God, be all honour, and glory, world without end,
Amen.

The second Sermon vpon *Apoc. cap. 19. verse 19.*



Deuided this verse into two parts. The one is of those that doe oppugne: the other of those that doe defend. I haue spoken alreadie of them that giue the onset. They were *the beast, the kings of the earth, and their armies*. I shewed that *the beast* is the Pope of Rome: the *kings of the earth* are they that yeelde obedience to him: *their armies* are first the spiritual and learned sorte, that striue to maintaine the popedome by witte & learning: and secondly, the warriors and other people, that by sword and force do fight for him. Now it remaineth, to speake of the parties y are oppugned, and doe defend themselves. *They fight against him that sitteth on the horse, & against his armie*. For *armie*, some translations reade *souldiers*: But it doth not so well aunswere to the Greeke. The word signifieth an arinie pressed forth, and set in order to battel. *He that rideth on the horse*, is vnderstoode to bee *Christ*. His *armie* are they that belecue his gospel & obey it. These are assailed & oppugned by *the beast & his armies*. Two thinges must bee obserued in this onset made against Christ and his people

ple by the enemies. First, that *Christ* and his people haue the right and lawfull possession of the Church and the trueth, of heauen, of earth, and of all things, and that they would thrust both *Christ* and his, out of this possession. *Christ* sayeth of himselfe: *All power is giuen vnto me in heauen and in earth*, and his people are made the heires of the world: for to the it is said, *all things are yours*: and againe: *He that ouercommeth shall inherite all*. The *beast* then, and *his armies*, labour to thrust *Christ* & his armie out of all: Which they could not doe, if *Christ* and his people had not the right and possession of all. And *Christ* hath suffered them to besiege him, and his people, and to thrust them into verie great straites for a season. For they haue bene constrained to *flie into the wildernes* and there to ly hid. But now *Christ* will vp on the *white horse* and raise the siege, and bee shut vp so strait no longer. That is, the first thing that followeth of this, that the *beast* is he that maketh the assault.

The second thing that followeth thereof is this: that the enemies euer seeke their owne destruction, or els it would not come vpon them. It should seeme reason, that *Christ* and his people should set vpon the *beast* & *his armies*. For is it meete that they, holding that which belongeth vnto *Christ* fro him, should not

not be suffered to liue and to enioye it? But *Christ* dealeth not so: he suffereth the quietly to withdrawe theselues from him, and letteth their fury increase, till they go about to roote him and his people from among them. He giueth them scope to shewe their malice. Now when Gods people seeme strangeliest assaulted, and are in danger of greatest bondage, then is their deliuerance neere at hand. A prouerbe was made of y dealing of *Pharao* with the *Israelities*, *Quando duplicantur lateres, tum venit Moses*: When the bricke are doubled, the *Moses* cometh. When the enemies armies are greatest and best furnished, then are they most neere their ouerthrow. It is a thing worthie to be marked, how *Antichrist* still giueth the onset, and all his attempts for the most part, haue turned to his losse. This much of the *beast* & his assaulting, and of *Christ* and his being assaulted, and defending theselues.

It followeth to shew what it meaneth, that *Christ* is described here by riding vpon a horse. The horse that he sitteth vpon, is said to be a *white horse*. And that it is *Christ* y rideth vpon him, there can be no doubt. For the discription that goeth before can agree to none other. Thus *Iohn* saith of him: *I sawe heauen open, and behold, a white horse, and he that sat vpon him was called faithful and true: and he iudgeth and*

fighteth righteously, & his eyes were as a flame of fire, & on his head were many crownes, & he had a name written that no man knew but himselfe, & he was clothed in a garment dipt in blood, and his name is called the word of God, and out of his mouth went a sharpe sword, that with it he should smite the heathen. For he shal rule them with a rod of yron: for he it is that treadeth the wine-
 presse of the fierces & wrath of almightie God. All these thinges agree to *Christ* alone. He is faithfull and true in his promises, hee iudgeth & fighteth righteously, in punishing the wicked, & defending his people, while they continue in obedience to him: his eyes are as fire, he seeth & searcheth all things, yea the hearts of men. He reigneth ouer all, and hath obtained many crownes by many victories, and kings and princes subdued vnto him: his garment was dipt in blood to redeeme vs, and he hath dipt it againe, & doth now dayly in the slaughter of his enemies: his name & essence is such as none knoweth but God, that is, himselfe. And hee is the word of God which was in the beginning: which is, *God by whome all thinges were made*. Out of his mouth cometh the sharpe sword of Gods iust decree, which cōdēneth the enemies: & last of all he executeth gods vengeance vpon thē, and as it were presseth them in the winepresse of his
 wrath,

wrath. *Christ* therefore is vnderstood by him that sitteth on the horse.

But why is *Christ* said to sit vpon a horse, & that a white horse? What meaneth this horse? It is well knowen to all men, that the horse is a warlike beast, & as it were made for warre. He is strōg to carry, & bold to come vpon the face of the enemy: he is swift to make speede, & fit to be turned this way & that way. So he was appointed to warre. But for priestly actions, and persons, he was not thought meete: Therefore the priests of *Egypt* might not ride vpon a horse. It was thought among them a thing prophane. Neither might some of the heathen *Romane* *Flamines* so much as touch a horse. And euen now, it is thought an vnseemely thing for the Pope to bee seene to ride vpon a horse within the citie of *Rome*, except onely vpon one solemne day in the yeare, when he rideth to the *Laterane*, and all his prelates with him vpon white horses. For otherwise in *Rome* he is caryed vpon mens shoulders for the most part. Once a yeere he would like *Christ*, ride vpon a white horse: yet hee neuer rideth on the horse whereon *Christ* rideth, he can not abide y white horse.

What then is this white horse? Some are of opinion, that the white horse is set as a token of the last iudgement, and that *Christ*

is here described to come vpon a white horse to iudge the world. In such a sense a *white cloude* is giuen to him wherein he shall come. But it may seeme rather, that this description pertaineth not to the last iudgemēt: First, because in iudgement hee is said commonly to *sit vpon a throne*, as in the next chapter, and in *Daniel*. And *Paul* saith: *We shal all appeare before the iudgement seate of Christ*. Now a *throne*, or a *seate*, and a *horse*, haue a contrary signification: For the one pertaineth to quietnes, the other to motion. This descriptiō setteth forth *Christ*, as mouing & going forward, and not as resting and ending all. Secondly, the space of time, that is betweene this viage wherein *Christ* thus rideth, and the iudgement, will not suffer this to be vnderstoode of the last iudgement. For as some thinke, there shalbe after this battel & ouerthrowe of the Beast here mentioned, a thousand yeres, or a great long space before the iudgemēt, or the end of al. Because after this, *John* reporteth that he did see *Satan bound a thousand yeres, and then let loose for a season*. I speake not of the *Chiliastr*, which imagined a thousand yeeres of happie life here on earth, after the resurrection. But *Morelius* thinketh there may be a thousand yeeres, or a long time before the last iudgemēt after this ouerthrowe

ouerthrowe of *Antichrist*, for this should not be his finall ouerthrowe, but that he should renewe his strength somewhat againe, and fight yet against the saintes of God, which *John* seemeth to meane, when he saith in the next Chapter, that *Gog and Magog, whose number was as the sande of the sea, were gathered and compassed the beloved citie, & fire came downe from heauen to consume them*. These and other things, which I will now recite, make many thinke, that the *white horse* here spoken of, pertaineth not to the last iudgement.

What then may this white horse be? It is the *Gospell*, that being published and made knowne to the world, carieth *Christ* abroad: according to it hee ouercommeth *the beast*. This runneth swiftly, this carieth him from place to place, vpon this he rideth as *vpon the winges of the winde*. For he is described here by those things which yet pertaine to the publishing of his name among men, to the furtherance of his knowledge, and vanquishing of his enemies, and enlarging of his Church vpon earth. To this it appertaineth that he is said to be *faithfull and true in his promises to his elect; that hee iudgeth and fighteth righteously for his people, in a righteous cause, and while they embrace righteousness, that he hath many crownes vpon his head, kings yeelding*

yeelding their crownes to him, which before they submitted to the Pope: that he is called *the word of God*, as yet reuealing his secreete counsell: that his garment is dipt in blood, making daily great slaughters of his enemies, and that a sharpe sword commeth out of his mouth, euen his iust decree against the wicked. In the sixt Chapter, the white horse hath receaued the like interpretation of the most Interpreters. Thus *Iohn* sayeth: *I behelde, and loe there was a white horse, and he that sate on him had a bowe, and a crowne was giuen vnto him, and hee went forth conquering, that hee might overcome.* There by the white horse is meant the Gospell: with the bowe hee shot the arrowes of his worde, his threatnings and grieuous iudgements, and wounded his enemies. He went in the first age after his ascension, conquering and conuerting the world to himselfe, and still had more and more to conquer, because hee neuer wanted enemies. And now towards the ende hee mounteth on *the white horse*, and againe rideth gloriously in the sight of his people.

This horse (that is, his Gospell) is saide to be *white*. First, because without all vaile or couerit sheweth forth the full purpose of Gods good will vnto men, for by it wee see God as in a glasse, and are made to knowe his fauour

faueur most clearely. Secondly, because it teacheth and bringeth to vs iustification and forgiuenes of sinnes, which being laid holde on by faith, maketh vs white in the sight of God. Thirdly, because it doth commend vnto vs an innocent & a pure life, all the staines and blacknes of sinne being washed forth. And last of all, because *Christ* by it sheweth himselfe victorious & triumphant: for a white horse was vsed in triumph. Thus is *Christ* described, by riding upon a white horse.

The beast and his kings, and their armies, fight against him while he is thus sitting on the white horse. They cannot fight against him as he is in heauen, they cannot reach to his person there. Neither shall they haue any minde to fight against him, as he sitteth or commeth to iudgement, but their fiercenes being then banished, they shall tremble at his presence. But as he sitteth on the white horse, as hee is made knowne to the world in his Gospell, by which hee maketh vs white, forgiuing our sinnes, and chaunging our liues, so *the beast* fighteth against him. It will bee too late to fight, when he commeth in iudgement: Then the beast himselfe shall haue no courage to fight. But now the meanest souldier, the basest Seminarye that is vnder the beaste, euery

euery busie schisimatike will encounter him and his whole armie, while hee *sitteth on the white horse*. Therefore in these daies they are so sawcie with him and his horse, and all his armie.

Of this, that *Christ* onely is captaine and generall on the one side, it followeth that they which will be saued, must cleaue to him alone for their saluation. Euery thing that is against him, or seemeth to steppe into his place, must be remooued. The Popes supremacie, the sacrifice of the Masse, adoration of images, inuocation of saintes, confidence in workes, all these must be reiected, and wee must cleaue onely to *Christ* for saluation. His people are known by hauing him to be their leader, and not by a Pope, or a city, or any one earthly power ruling ouer them. Againe it is to be concluded, that seeing *Christ* cometh no way to his Church, but sitting vpon the white horse, and that horse is his Gospell, therefore all men that will receaue him and his benefites, must submit themselves to be taught by his word, and seek to knowe his Gospell: he that receaueth not his word, can not receaue him.

Now would it seeme meete to shew (seeing the Gospell is this white horse that *Christ* doeth sit on) whether hee cometh vnto vs vpon

vpon it being read, or being preached? and whether the learned and preaching ministers onely bee this white horse, or also the vnlearned and readers may be accounted such as beare forth *Christ* vnto his people? I thinke *Christ* cometh by the one and by the other, and each of them doeth beare him forth, albeit he doeth ride more gloriously & swiftly in the sound of learned preaching. But of this point I shall speake somewhat in the next part. Thus much shall suffice to haue spoken of him which sitteth on the horse, which is *Iesus Christ* our king and onely captaine.

The next and last generall head to be spoken of, is the armie of *Christ*. The beast and his armies fight against *Christ* and his armie. The Church of *Christ* is called by many names, but here in the matter and time of warre, it is called an armie. Likewise *Salomon* sayth of it, *that it is terrible as an armie with banners*. *Paul* vsing the same Metaphore, will haue vs put on the armour of light, and saith, *that the weapons of our warfare are not carnall, but mightie through God to cast downe holdes, and willet vs to put vpon vs the whole armour of God, that we may be able to stand against the assaults of the demill: and of himselfe he witnesseth, that he had fought a good fight, and finished his course*. So that there is a warre, and armour,

mour, and weapons, and fighting, that belongeth to gods people, and they altogether make an armie.

The Church of *England* is an excellent and noble band of this armie. Wee are *Christs* souldiers, we beare his colours, he rideth before vs, and among vs vpon the white horse, he is our captaine, and we are his armie. Two kinds of enemies we haue that labour to perswade theselues, & the world, that we are not *Christs* armie, the *Papists*, and the *Barrowists*.

Against the *Papists* we haue maintained, that the sound teaching of the word of God, and the lawfull administration of his Sacraments, are the most sure ensignes, whereby his armie is knowen: and that we haue these among vs, and they are effectuell in vs. When we allege that which *Christ* saith: *My sheepe heare my voyce, and a strangers voyce they will not heare*: That which *Esaie* hath: *To the lame, and to the testimonie, if they answered not according to this, it is because there is no light in the*. When we allege these, and the like places: we obtaine, that the true and sound setting forth of the worde of God, is a most certaine signe and note of the Church. That which *Paul* hath: *If any man preach another gospel, let him be accursed*. That which *Iohn* saith: *He that abideth not in the doctrine of Christ, hath not God*.

and

and if any man bring not the doctrine of *Christ*, receaue him not: declareth, that a false doctrine of the gospel and *Christ*, destroyeth the Church: especially, if y^e error be in the foundation, which is our iustification by faith in *Christ*, and all those things which doe necessarily depend vpon it. Therefore the Apostle saith: *Other foundation can no man lay, then that which is layed, euen Iesus Christ*: And againe, *Ye are built vpon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the chiefe corner stone*. For this cause, *Paul* doth so carefully and oft, stand vpon the clearing of this article of our iustification by faith in *Christ*, in so manie of his Epistles. The true doctrine of the Gospel, is thus founde to be the note, yea, and seede of the Church. That the right and lawfull administration of the Sacraments pertaineth to the description, and declaration of the Church, we may easily confirme.

Our Sauour ioyneth the Sacraments to the worde: *Goe teach all nations, baptizing them*. The Apostle doeth the like, when hee sayeth: *Christ hath clesed his Church, by the washing of water through the worde*. And of the other Sacrament, it is sayde: *Doe this in remembrance of mee*. And, *drinke yee all of this*. And the first Church gathered

gathered together after *Christes* ascension, is thus described: *They that gladly receaved his worde, were baptized, and the same day there were added to the Church about three thousand soules, and they continued in the Apostles doctrine and fellowship, and breaking of bread and prayers.* These things by the benefite of God we haue, the trueth of the Gospell, and the whole new and olde Testament in all points of substance of doctrine truly taught, and set forth in this lande: the sacraments also are rightly administred. Wherefore we haue the true notes of the Church.

These are the true notes of the Church, such notes as are also causes of it: for the word and sacraments doe beget and nourish faith, by which we are vnited to *Christ* as to the heade. Many other things agree to the Church, as good workes, mutuall loue, true repentance, shunning of idolatrie, a right inuocation of the name of God, and the like. But these are partes and effects and ornaments of the former, and concurre together with them: for the word taught must be vnderstood to be fruitfull, and so the sacraments to worke in mens soules, and both to be of power, or els they are no longer tokens to vs that wee are of the Church of God. These things thus vnderstood, are the true and sufficient

cient markes, whereby he that hath spirituall eyes, may see the Church of God. These, by the speciall working of *Iesus Christ*, we yet retaine in such sorte, as they bring forth fruite in mens hearts and liues. God grant they may continue with vs, and be more effectuall to worke amendment in all. As for those marks, whereby the Papists would haue the Church to be discerned, they are deceitfull, they can not point it out. *Antiquitie* hath erred, *Vniuersalitie* hath bin corrupted, *Vnitie* may be in falshood, *Succession* in place may be without *succession* in trueth: their other marks are of like nature. The worde and Sacraments rightly set forth and receaved, and bringing forth fruite, can neuer deceaue vs, but bring vs directly to the true Church of *Iesus Christ*. But what shal we say to them that make discipline a necessarie marke of the Church: because our Sauour saith: *Baptize them, teaching the to obserue whatsoeuer I haue commaunded you?* The obseruation that our Sauour speaketh of, is not of some certaine forme of outward gouernement, but generally of obedience to faith, to loue, and to the whole lawe and Gospell. As for that discipline by *Elders* in euery parish, it will not be found in those wordes of *Christ*. The Church can not well stand without all ecclesiasticall

gouvernement. Yet it seemeth it did so stand in the captiuitie of *Babylon*: but without that forme it may very well stand and florish, and so hath done in this and former ages in many places. Wherefore the worde and sacraments remaine as the markes in generall, whereby the Church may be discerned.

But the Barrowists, and such of whome they haue learned their principles, descend into a more speciall and neere description of the Church. The worde and Sacramentes are not such notes with them, as can point out a Church. What then is the Church of *Christ* in their account? diuerse of them haue gone about to describe it, but one especially would seeme to doe it most fully: therefore he describeth it in these wordes at large. *The true planted, and rightly established Church of Christ is a companie of faithfull people, separated from the heathen of the land, gathered in the name of Christ, whome they truely worship, and readily obey, as their onely king, priest, and prophet, ioyned together as members of one bodie, ordered and gouerned by such officers and lawes, as Christ in his last will and testament hath thereunto ordained, all, and each of them, standing in and for their Christian libertie, to practise whatsoeuer God hath commanded, and is reuealed to them in his holy worde, executing the*

the Lordes iudgements against all transgression and disobedience, which ariseth amongst them, and cutting it off accordingly, by the power which their Lord and king Christ Iesus hath committed vnto them. This is the Church, this is the armie of *Christ* in their account: and such they will not acknowledge vs to be.

Our *parishes* which they call *perishes*, they examine by all y parts of this description, and wil not allowe to any parish, any one of these thinges. Ten partes are found in it: Let vs see how they examine our Churches by them.

First they say, the Church *consisteth of a faithfull people*. None are accounted of the to bee of the Church, but such as are regenerate, & haue the spirit, and are indued with knowledge, and haue receaued the gift of a sauing faith. But it is certaine, that many are in the visibie church, that haue not these things. For first *the kingdome of God is like a net that gathereth together good & bad*: the bad are not regenerate, neither haue these things by the named. And as many followed *Christ*, when he walked vpo earth & were his disciples, which followed not for regeneration, but for that he fed their bodies: so is it in y Church now. And what shal we say of the tares y *Christ* coman-
deth to be suffered til the haruest, least the wheate be plucked up with the? They are not only hy-
G. 2. pocrites

pocrits which are like the good, for y^e tares are not like y^e wheate, but y^e open wicked & mightie: which, if the Church would goe about to roote out from among them, they would in danger the whole, as by experience hath oft bin seene. When *Paul* saith: *All men haue not faith*: he speaketh not onely of them that are without, but euen of them that are within the Church. And to the *Corinthians* hee sayth: *Some haue not the knowledge of God, I speake this to your shame*. Wherefore, euen in the Church of *Corinth*, (the people whereof are called faithfull and Saintes) there were some that had no knowledge of God. And why may not that befall the Churches of *Christ*, which befell the *Israelites*? Vnto vs was the Gospell preached, as vnto them: but the worde that they heard, profited not them, because it was not mixed with faith in those that heard it. As wee are like them in hearing, so why may not some among vs be like them in not belceuing? And yet as they were, so may we be reckoned of the outward Church. They see that the Church in the time of the Prophets, had many, which were neither regenerate, nor faithfull, such as had neither the spirite nor knowledge. But they would make vs differ from them, in a straiter couenant of separation. For they say, the

the carnal propagation from *Abraham*, and outward circumcision, was inough to keepe them in the Church: but nothing keepeth vs in it that is outward, not baptisme, nor any outward thing, but onely grace, and faith, and the spirite: If any man haue not these, and be not so esteemed, hee is not to bee accounted so much as of the visible Church. And this they grounde of the practise of the *Iewes*, which as they saye, separated none from their Synagogues for sinne. But this is false. Them that confessed *Christ*, they put out of their Synagogues, although vniustly: & for diuers kindes of sinnes, they had diuerse sacrifices, which must bee offered by them, before there coulde bee any attonement for them. So the *Iewes* separated some for sinnes, and yet wicked persons were stil of their outward Church. As for the places that they alleage, to proue that all in the Church must be faithfull, and haue the spirite, petaine eyther to the elect onely, and such as are called according to purpose, as when it is saide, *to so many as receaued him, he gaue power to bee made the sonnes of God*: And againe: *I will write my lawes in their hearts*: or else declare what euery one ought to be, and not what euery one is, or shalbe: as when *Paul* sayeth: *In Christ, neither circūcision auaieth any thing,*

nor uncircumcision, but a new creature: or else speake of outward profession & shewe of faith: as whē the Corinthians are called faithful, and such as S. Iames speaketh of in his second chapter: or last of all, because some haue these in trueth, they are ascribed to y^e rest, because they make one outward body with thē, & are denominated of the best, as when Paul saith: Such were some of you, but ye are washed, but ye are sanctified. As Augustine sayeth, that a heape wherein lyeth more chaffe thē wheate, is yet called a heape of wheate, and not of chaffe, because it is a heape for the wheates sake: So although there be wicked & vnfaithfull men in the Church, yet y^e Church is called faithful, because it is a Church for the faithful & godly, & not for the wicked. Wherefore it is not necessarie, that the visible Church should consist onelie of a faithfull and a regenerate people, such as haue the knowledge and the spirit of God: the outward profession of these thinges, and the Sacraments, and the shadow as it were of the good, keepeth thē in the visible Church, although such men are in it onely for their further damnation, except they repent. Thus much of that they say, the Church must be a cōpanie of faithful people.

The second note which they make, is a separation frō the heathen of the land. These

heathens

heathens they tearme by many other names, calling them vngodly, prophane, and atheists: and the other common sort of them take all such as come to Church with vs, to bee no better: the other (that will seeme to speake with more iudgement,) make such to be prophane, which are without the Church, or returne to their former filthines, or haue done any thing that may shewe them to bee without the couenant of Gods grace and free promise. Euery man that hath not knowledge to render a distinct account of his faith, in all necessary branches, they esteeme prophane: thus they minse it: but their writings and doings shewe, that all are prophane with them, that are not of their owne societie. Now the separation frō prophane persons is so great a matter with thē, that if but one such man remaine & be kept in the Church, either he maketh it as they thinke, no Church, or at least, maketh all exercises of prayers, and of Sacramēts, to be of no vertue nor value, but offēsiue to God, & hurtful to the Church. Therefore they accōt our churches no churches, our sacramēts no sacramēts, our praiers no praiers, (if there were no other fault but this among vs) because we retaine y^e prophane & vngodly in our Churches. That the Church ought to be separated frō all such, or els that it can be

G. 4.

no

Leuit. 20.
24.1. Cor. 5. 6,
11.2. Thes. 3.
6.

no Church, and that the couenant otherwise is broken, thus they labour to proue: First, because the Lord sayeth in Moles: *I am the Lord your God, which haue separated you from other people.* I answered: the *Israelites* were separated from other nations by blood, and by outward ceremonies: we likewise by profession and Sacraments. And as for the ignorant, and vnbeleeuers, and vngodly, the Churches of the *Israelites* and *Iewes*, could not be separated from them, neither can the Church of *Christ* bee in this life freed from such. Secondly, they would proue this separation by the wordes of *Paul*: *A little leauen leaueneth the whole lumpe.* And againe: *If any that is called a brother be a fornicator, or couetous, or an idolater, or a rayler, or a drunckard, or an extortioner, with such a one eate not.* And to these, that is ioyned as being of like nature: *We charge you, that you withdrawe your selues from euery brother that walketh inordinately.* Of these places they conclude, that there is an infection to the Church by the wicked retained: and that the Church can not bee the Church, except this lawe of separation bee practised. I answered, first, that the leauening and infection, was not in a wicked mans being in the Church, but in the reioycing at his wickednes. For so *Paul* sayeth: *your reioycing*

sing is not good: knowe ye not that a little leauen leaueneth the whole lumpe? Moreouer, a wicked man may infect and leauen others by his example: the rest he doth not infect. And last of all wee saye, our Church retaineth none such, as that incestuous person was, if they be knowen. Where *Paul* sayeth: *If any that is called a brother, be a fornicator, eate not with such:* and againe: *Withdrawe your selues from euery brother that walketh inordinately:* First, I answered, he must be accused and conuicted to be such, and admonished: and if he amend not, he must be auoyded. Secondly, he must be shunned as touching familiaritie, with lyking, and fellowship, not to be companied with, as those with whome wee eate familiarie. For so much importeth that he sayeth: *Eate not with such, and withdrawe your selues from such.* To shunne their companie in all thinges it is not meant: For in buying and selling, in submitting our selues to their gouernement, if they be our Magistrates, or in any other necessarie duetie, they should not be auoyded. Last of all, their presence defileth not the Sacraments, nor maketh prayers vnprofitable to vs, but to themselues. *He that eateth and drincketh unworthely, eateth and drincketh his owne damnation.* But they saye, wee are vnworthie, by admitting vnworthie ones

ones. I answered, it is not in every one to admit or to refuse, and therefore every one cannot be guiltie. And *Indas* defiled not the Paschal lambe nor the Lords Supper, nor yet the rest that were present, but himselfe he defiled. Againe they say, if we may not eate commune breade with them, much lesse may we eate the Lordes bread with them in the Sacrament. I answered, for our common meat we are oft at choise in what company to take it: but the Sacrament wee must receiue with the Church, the wicked hath a commaundement to abstaine from it: and the worthy hath a commaundement to come vnto it: his presuming to come that ought not, must not exclude me that ought to come. This I speake of persons suspected to be reiecte, & in deede wicked in themselves, but yet not conuicted openly before the Church. Of them yare conuicted, I may say as *Theodoret* doth vpon this place. *Si non oportet eos communis esse cibi participes, nec mystici quidem certè & diuini.* If they must not be partakers of the cōmon bread, then certainly neither of the mysticall and diuine bread. and as *Ambrose* saith, *Cum fratre in quo vitia hac reperiuntur, non solum Sacramenta non edenda, sed nec communem escam docet, ut erubescat cum vitatur & corrigit.* He teacheth that

that we must not onely not eate the Sacraments, but not so much as common meate with a brother in whom these finnes shall be found. *Photius* readeth these words otherwise. If any brother be named a fornicator, *Talem fornicatorem, auarum, maledicum, ebriosum, hoc est, illum qui in propatulo talis est ita ut sic ab omnibus & dignoscatur & nominetur,* and as he sayde before, *ita ut communem illam appellationem in seipsum amplexus, ex hac potius quam ex peculiari & proprio nomine, & cognoscatur & vocetur, hunc inquam, & fugi imperat & vitari, & cum eo nec cibum sumere, nec miscere sermones, nec simul vitam ducere, non autem illum quem quidam carpunt esse maledicum.* Such a fornicator or rayler as is such a one openly, so that he is after that sort of all men knowen and named, so that he hath receiued this common name to himselfe, and is rather knowen and called by it then by his proper name, he commaundeth such a one to be auoyded and shunned, and that we shoulde neyther take meate, nor vse familiar talke, nor leade our life with him, but hee commaundeth not that man so to bee shunned whome some carpe, as though hee were a backebiter. Thus they vnderstand it of a man notoriously knowen and conuicted, and then of priuate and

and familiar companie, and last of all, of societie in the Sacraments. Them that are notorious, the gouernement and lawes of our Church commaunde to be excluded, and it is put in practise: Wherefore our Church is not to be condemned for this. That which they object in the second to the *Corinthians*:

2. COL. 6. *Be not vnequally yoked with the infidels: For what fellowship hath righteousness with unrighteousnesse?* is spoken first of such, as acknowledge not *Christ* to be the redeemer, but were heathenish idolaters: we haue none such among vs. Secondly, if it be vnderstood also of the wicked liuers, it forbiddeth familiar conuersation with them: for with such as we liue familiarlie, wee may be sayde to bee yoked. Thirdly, he will not haue vs bee partakers with them, in that they are vnrighteous, and idolaters, neither by practise nor consent: but otherwise, to be in their companie vpon necessarie occasions, he doth not condemne. As for that which *Paul* practised in Acts 19. 9. the *Acts*: *When certaine were hardened and disobeyed, speaking euil of the way of God, he departed from them, and separated the disciples: perswadeth a separation from the open, and professed enemies of Christ. To such dogs, the holy thinges of God are not to bee giuen.*

2. John. 11. And of such speaketh Saint *Iohn*: *If there come*

anie

anie vnto you, and bring not this doctrine, bid him not God speede: for hee that biddeth him God speede, is partaker of his euil deedes. If he be a blasphemer of the name of *Christ*, an open despiser of his Gospel, one that refuseth him, and acknowledgeth him not as Redeemer and God, hee is to be accounted an infidel, and by all meanes to be reiected. None such are admitted of vs, or mingled with vs, being once knowen. Moreouer, they thinke that *Esay* condemneth vs, for admitting a whole parish to the holy Communion, when he saith: *Yee are they that haue forsaken the Lorde, and forgotten my holy mountaine, and haue prepared a table for the multitude, and furnish the drinke offering for the number.* *Esay* speaketh not of receauing a number into societie, to offer to the Lorde: but rather of sacrificing to a multitude of Idols, in steade of the true God. For hee opposeth the onely true God to a multitude whome they serued: yea, some thinke that the names that are translated a *number*, and *multitude*, doe signifie *Mars*, and *Mercurie*. Wherefore, this pertaineth not to the admitting of manie to the Communion. It was a commendation for the people and seruice of God, when they did all eate the passeouer, and offer sacrifices together, as at their comming out of *Egypt*, and

Isa. 65. 11.

and in the wildernes: and vnder *Iofias* and otherwise. It is much more to be misliked with vs, that some refraine from the communion, then that so many come vnto it. They object many other things against the retayning of wicked men in the societie of the Church: but these are the chiefe. To answer all, woulde require a seuerall treatise.

Their thirde note of a visible Church is, that it must be gathered in the name of Christ. *Esay* did so prophecie. *In that day the roote of Ishai shall stand vp for a signe vnto the people, the nations shall seeke vnto it.* Whole nations and many nations shoulde come to Christ in steede of one nation. Could this be but many wicked and vngodly should be mixed? and howe should the nations seeke to him? some in shewe, some in trueth: some by outward profession, and some by inward feeling. When our Sauour sayth, *If I were lift vp from the earth, I woulde drawe all men vnto me*, hee meaneth that such as come in trueth, shall come by his power: but hee meaneth not, that there should none come in outward fashon onely, & in word, and yet in heart be farre from him, & in their deedes demie him. And as he sayeth againe, *Mat. 18. 20 where two or three are gathered together in*

my

my name, there am I in the midst of them: so are our assemblies in the name of Christ, if to come vpon his commaundement, to call vpon him, to heare his worde, and to receaue his Sacramentes, bee to be gathered in his name: and the wicked comming with vs, hindereth not this our purpose, nor disappointeth our worke.

That which *Peter* saith: *To whome yee come as vnto a liuing stone, disallowed of men, but chosen of God, and precious, and yee as liuely stones, bee made a spiritual house, an holie Priesthoode, to offer vp spirituall Sacrifices acceptable to God by Iesus Christ.* This I say, is spoken of them which are called of God according to his eternall purpose. But none are thus ioyned to Christ, but onely such: yet for their sakes, the rest are so accounted, and take the name of that which is the chiefe: and so farre are they from making vs to bee separated from God, when we consent not to their sinnes, that they are tolerated and receaued into some outwarde honor of the Church for vs.

These places sufficiently proue, that the Church of Christ must be ioyned vnto Christ the head. But what exception can bee taken against our Church? howe can it be

be sayde, that wee are not gathered together in the name of *Christ*? They saye, our Churches are gathered together, not in the name of *Christ*, but in the name of *Antichrist*. This is a most vile slander against the Church. All that is proper to *Antichrist* we withstand, and therefore *Antichrist* seeing himselfe cast off, and vs not gathered in his name, striueth by force and policie, to gather vs to himselfe again. The name of *Antichrist* included especiallie his supremacie, his humane traditions against the written worde of God, his idolatrie, his adoration of Saintes, his pilgrimages and reliques, his prayers for the dead and purgatorie, his iustification by workes, his satisfactions for sinnes, his doctrine of free-will, his vowes of pouertie, of single life, his workes of supererogation, his pardons and the like. To come together in these opinions, and in the practise of those thinges, is to bee gathered in the name of *Antichrist*. But thus wee doe not. Contrariwise, wee come to worship God in the name of *Christ* alone, to bee iustified by him, to heare his trueth: therefore wee are gathered in the name of *Christ*. The fourth note of a visible Church they make this, that it must worship *Iesus Christ* truelie. It is out of question, that the true Church of God worshippeth *Christ* aright.

aright. But what can they alledge against vs and the worship that we performe to *Christ*? First the commandement, Thou shalt make no grauen image. They account vs idolaters. Then that to the *Corinths*, If anie man say vnto 1. Cor. 10. thee, that is sacrificed vnto idoles, eate it not because of him that shewed it. Our seruice they say was once offered to idoles, and therefore now must not be vsed. To these they ioine that of *Esay*, They that sanctifie themselves & purifie themselves in the gardens behind a tree in the middest eating swines flesh, and such abomination, euen the mouse shalbe consumed together saith the Lord. In their account our prayers & the forme of our publike seruice is swines flesh, or as a mouse, which things were vncleane, and might not be offered to God by the law. And to this end they heape vp many places of like nature, as that of *Deuteronomy*, & such other: Thou shalt offer to the Lorde thy God no bullocke nor sheepe wherein is blemish, or any euill fauoured thing, for that is an abomination to the Lorde thy God. Such a sacrifice they iudge the seruice that we offer to God by the booke of common prayer to be. Therefore they giue names of reproche and disdain vnto the booke, calling it the *Statute booke*, and *stinted seruice*, and *staruers booke*, and such like. Against this booke they fight

as against a most pregnant idole. We wor-
shippe not God aright, because we worship
him by this booke. The worshippe of God
is large: faith, hearing of his worde, reading
of the Scriptures, and euerie good worke
pertaineth to his worshippe. All the seruice
and dуетie we doe to God, are not done by
the reading and vsing of that booke. Nay
all our prayers in the Church are not out
of it. The preachers vse the libertie of their
mind, and motion of Gods spirite. So that
all our worship, and all our prayers are not
done by that booke.

But they say, that booke and the worship
done by it is idolatrous. First they con-
demne it in generall, and then in parti-
cular. In generall they mislike for five
things.

First, because the prayers are read. The
reading of prayers, they say, can not bee
with sighes and grones, nor come of faith,
nor proceede from the motion of the spi-
rite, nor haue any feeling ioyned with it,
and hath no warrant by commaundement
or practise from *Christ* and his Apostles.
Prayers read (they say) are onely for medi-
tation, and not for inuocation. This is their
accusation against the prayers that are read
out of a booke. When our Sauour sayeth:

The

*The true worshippers must worshippe the father
in spirite and trueth:* and Paul, *the spirite hel-
peth our infirmities*, then they suppose that
prayers read are excluded, as though they
proceeded not of the spirite. Prayers are
not so much vsed of the people, nor of any
of vs as they ought to be. It is the chiefe
meanes to obtaine Gods fauour, to keepe
our selues in his feare, and to worke all
goodnes in vs. If prayers by the booke were
no praiers, we should be much more barren
in this exercise then we are. This were a
good meanes for the deuill to bannish pray-
er from a great number altogether. I would
know in respect of the hearer, what great
difference it is, if the prayer be read to him
or pronounced out of thy heart? Neyther
way doth it come out of his heart as the
fountaine. It commeth thus to passe also with
many that vter conceiued prayers, that for
the most part they vse the same fourme of
words, & the same matter in most points of
their praiers. Againe what would this liberty
of euery mans praying publike at his owne
motion, hauing that office, bring vpon the
Churches? Infinite & intollerable babling in
some, & danable & most heretical petitions
in a great number. But they say praiers read
are not of the *spirite*, nor with sighes,

nor feeling. The very reading is not praying but the motion and desire to God in reading is praying. This motion is not hindered, but furthered by reading: because it bringeth to the vnderstanding that which the heart longeth after. As one candle receiue light of another, so euen in prayer the heart receiue light and heate by meanes of the words read and heard. *Christ* set down a fourme of words and sayd, when you pray, pray thus. Nowe he that vseth the wordes, and matter, and affection, prayeth thus, rather then he that vseth the matter and affection onely. And the words of some petitions we vse of necessitie, as *forgiue vs our sinnes or trespasses*, and therefore may well vse all. *Christ* himselfe in the garden prayed thrise, saying the same words. *Dauid* made diuers Psalmes to be sung in Gods seruice, and intituleth them to the parties that should be leaders in them. The hundred thirtie and sixt psalme was comonly sung in time of thanksgiuing, for great and extraordinarie victories: first *Dauid* himselfe vsed it, then *Iehosaphat*, and after that *Indas Maccabeus*. *Ioel* in the publike fast telleth what the priestes should say, and biddeth them pronounce these words:

Ioel 2.17. Spare thye people, O Lorde, and giue not thine heritage into reproche, that the heathen should rule

rule ouer them: wherefore should they say among the people, where is their God? *Hoseah* biddeth the people take vnto them words, and say to the Lord: *Take away all iniquitie, and receiue vs graciously, so will we render the calues of our lippes, Asshur shall not saue vs, neyther will wee ride vpon horses, neyther will wee say any more to the worke of our hands, yee are our Gods: for in thee the fatherlesse findeth mercie.* God prescribed a fourme of blessing to *Aaron* and his sonne, wherewith they shoulde blesse the people: commaunding them to say, *The Lorde blesse thee and keepe thee*, and so forth. *Moses* vsed a fourme of wordes as a prayer at the going forward and resting of the Arke: and *Dauid* in his prayer hath the same. Seeing these things are so, prayers read may be vsed, & a man by them may perfourme vnto God spirituall and acceptable seruice.

Hose 14.2.
Num. 56.
23.
Numb. 10.
35, 36.
Psal. 68.2.

The second thing for which they mislike the booke is, because it is prescribed and imposed, and vsed continually. This cutteth off the libertie of the Church (they say) and bringeth it into bondage: this is tedious to men, and *Penrie* is not ashamed to say, it is lothsome to God to be serued so oft as it were with one dish. The libertie that these

men challenge is such, as that they will be bound to nothing, especially in religion. & in things indifferent, neither by prince nor by any law of man be it neuer so good & godly, the thing is misliked, because it is prescribed and imposed vpon vs. Doth the very imposing and bond by law make it vnholly? Then acknowledge not the *Trinitie*, nor receiue the *canonicall Scripture*, nor seeke to knowe Gods commandements nor *Christian* faith: For these things by law are imposed vpon vs. But this diminisheth not our liberty, nor taketh away our willing seruing of God, in these things imposed, but rather maketh vs more willing. And as for tediousnesse to the Lord, because these prayers are old and vsuall, it is not to be feared. For in his seruice he requireth not newe words, but a newe heart. The worshippe and prayer is newe to God, so oft as our heart is renewed with zeale and true repentance, and good affection to it. For the prayer to God is not the outward word, but the inward desire and affection.

The third thing in generall for which they condemne the booke is, for that it is mans inuention. Whatsoeuer man deuiseeth, that they count vncleane and not to be vsed in prayer. When mens traditions and inuen-

tions

tions are reprooued in Gods seruice by scripture, hitherto by all godly writers, those things haue bene vnderstood which are contrary to Gods word. Things agreeable are not so accounted mens inuentions, that they should be condemned. For if simply to come from the wit and braine of man be naught, the were preaching to be banished, and then euen conceiued prayers must be excluded, and so much more, because they be new inuentions euery day: and this, if it be any, it is but one. It is not a deuise of man, therefore to be reiected, which is agreeable to the word of God, as those things in this booke are, whereby we worship God.

The fourth generall cause of reiecting the booke is, for that it is in many points taken out of the Popes portesse. Therefore *Barrowe* calleth it a great colloppe, or a pigge of that mezeled hogge. In this behalfe another of them sayeth, wee beare the image of the beast, for that we vse some part of his forme of liturgie. It is certaine that a great part of the publike prayer in that booke which the *Romanes* vse, was practised in the Church before the *beast* came in that chaire. And oftentimes Gods people haue cyther taken or resumed

resumed

resumed those things to Gods worshippe, which haue bene abused by idolaters. The spoiles of *Egypt* & of *Iericho*, the vessels of the temple abused by the *Babylonians* were againe applied to Gods seruice. If we vsed any thing wherein the *Pope* sheweth himselfe to bee the *beast*, as his worshipping of dead Saints, and images, and the Masse, and such like, then we might be sayde to beare his image or his marke: But in the prayers that wee haue, there is no part, no limme, no clawe of that *beast*. The people of God must not fashion themselves like the *Cananites*, nor the heathen about them, in any thing wherein they are idolatrous and impious: but in that they haue as men, Gods people may be like them. As they are *Papists*, we will not be like the *Romanes*: but as they are *Christians*, we may be like them. In taking good things from them wee take not any thing that was theirs, but we take to our selues that which was our owne. We must not vse the *Bible*, nor the name of *God* or *Christ*, nor *Baptisme*, if we will haue nothing that they had.

The fift and last thing for which in generall they cast away the booke is, for that it mainteineth a reading ministry. A booke of common prayer is no cause of a reading Minister,

Minister. The chiefe cause is, that preachers will not be had, nor can be made in this slender maintenance of sundry Churces: the next cause is, the couetousnes and wicked dealing of many godlesse patrones: and a third cause is this, contention and strife that is raised in the Church. This hath cast out manie that were in, and hath driuen backe manie that were comming on: this hath caused diuerse to forsake the studie of Diuinitie and learning altogether. But the booke of Common prayer is no cause of it: for the preachers with vs vse it, and where all are preachers, there is a set forme obserued, and is necessarie to bee had of all well ordered Churches. These are the thinges, for which they condemne the booke in generall.

Now in particular, they trifle about many things: As first about the holy dayes, whereof some they call double Idoles, and double feastes, Hallowmas, Christmas, Candlemas, Easter, Whitsonday, Trinitie sonday: Then there are the Ladies dayes, Saints dayes with the Eues fast, and feastes, and deuised worship vnto them. Last of all, they reckon the celebrating of dayes to Angels, as Michael, and the naming of manie *Archangels*. This cauil will easily be answered. For first wee make not the Calender anie parte of Gods worship:

worship: Wherefore it is vaine to accuse vs of a false worship by that, when wee put no parte of his worshippe in it. That distinguisheth the times, and directeth vs to the Psalmes and Scriptures: but is no parte of Gods seruice, no more then a marke by the waye to direct them which goe by, is a parte of the way. The names maye bee somewhat offensive where Masse is added: but in the olde tongue from whence our language came (long before the corruptions of the Masse were crept in) the worde signified nothing but *Tide*, or some solemn time: and the common people haue vsed to speake so, and the name *Missa*, from whence that is supposed to come, is read in ancient fathers, in a good and a godly meaning: yea, and in most Calenders those names are reformed. The Saintes wee worship not, nor Angels, neither with prayers, fastes, nor any such thing: But God wee worship, and take occasion at such times, when wee call to minde them by whome the worship of God hath bin spread throughout the world. The people of God haue vsed and appointed moe dayes to publike prayer, and Gods seruice then the *Sabbath*, without controlement: as the feast of *Purim* and of *Dedication*. Last of all, those dayes, except the natiuitie of our

Sauour,

Hester.
Euang.
Ioan.

Sauour, and those that fall vsually on the Lordes day, are in most places growne to be equall with the rest: Our people are readie ynough, to make no difference of dayes in that behalfe.

The next thing that commeth vnder their censure, are the fastes, Lent, iember dayes, Ashwednesday, Maundie, Holy thursday, Goodfridaye, and the rest. Two thinges are regarded of the Church, in distinguishing these times from others. First a time to bee obserued of all, for the vse of fishe, and refraining from flesh, that nauigation might bee maintained, and that seeing wee may haue prouision of all kinde of foode, wee doe not continuallie vse one lie one, to which wee are most giuen, to the decaie thereof, and hinderance of the other.

Secondly, that there maie bee vsed also a moderate abstinence, not to the honour of Saintes, nor as though there were anie worshippe of God in it of it selfe, but that our bodies maye bee kept vnder, and the minde might bee made the fitter to serue the Lorde. If all those dayes and others, were vsed in a whole or halfe abstinence, it were better for mens bodies and soules, and for the commonwealth, then it is.

The

The superstition and merite in such thinges is condemned : but either a ciuile or holie vse, to the better ordering of our bodies and affections, of none that are wise can be mislyked.

A third matter of reprehension is (as they call it) a blasphemous abuse of scriptures, shredding, and rending them from their natural sense and true vse, to bend and apply them to the Idole feastes. This accusation is both foolish and impudent. If they thinke (as it seemes they doe) that it is not lawfull to print or reade by it selfe, some portion of the scripture, seuered frō the rest of y^e whole body, it is foolish: for what offence can there be, in making choise of some parte for instruction, seeing the bodie is left whole notwithstanding? And to say they are turned from their true sense, it is impudent: for in the same words & meaning are they set downe in the Communion booke, as they are in the bodie of the scripture: neither doe we apply them to the feastes, but to our selues, to be instructed by them.

The fourth crime they set downe in these wordes: Abominable Collectes ouer, for, and to the dead. What can bee spoken more spitefull and shamelesse? We praye neither for the dead, nor to the dead: wee praye for
our

our selues, at the buriall of the dead.

In the first place, about Baptisme and that which pertaineth to it, they finde many faults. They saye it is corrupted with the signe of the crosse, with godfathers, and godmothers, with the Fonte, with vnlawfull and vnpossible vowes of gossips: to these they ioyne purification or churcing of women, with their offerings, hastie baptisme by Midwiues, bishopping and second baptisme: by these thinges, they iudge that baptisme is corrupted. But why should the signe of the crosse corrupt it? Is it so odious to expresse the figure of that whereon *Christ* dyed, without opinion of adding grace, without giuing any worship to it, but onely for remembrance? there is none impietie in it. And what impossible vowe doe the godfathers and godmothers make? They say not (as they alleage) that the childe shall beleue, but that it doth, in way of Sacrament and outward profession, in as much as it is offered to baptisme, which is *Sacramentum fidei*, and is borne of parents that are professors of *Christian* faith. And as for the procuring of these thinges in action in the childe, there is none that vnderstandeth I thinke anie furder, then as it maye lye in them conueniently, and as neede shall require. But what can there be in the Font
to

to corrupt baptisme, more the in the Church wals to corrupt prayers, and scriptures, and and preaching, and all? Women are not purified, as though they were otherwise vncleane: but they giue thanks for their deliuerance, and for the increase of mankinde and the Church: In giuing thanks for Gods benefites, there is not anie fault. Confirmation is retained as a meanes to procure the instructing of the children, or as a tryall of it, not as a newe baptisme, nor as anie Sacrament, nor as that which shoulde conferre grace, otherwise then by prayer to God for it. Baptisme by women is not warranted by the booke, nor allowed to bee put in practise.

About the Lordes supper they haue manie cauils, as that it is sould for two pence a head: that the institution is broken and changed in the deliuerie: that there is a stage-like dialogue betweene priest, clarke, and people: that there are newe Apocryphall lawes and iniunctions added, the Priest to stand at the Northside of the table, the people to kneele, verse, and Collect: that there is popish and idolatrous houseling of the sicke: that there is popish visiting and pardoning of the sicke, with this Sacrament: These are hainous thinges.

thinges.

The Sacrament(they say) is sould for two pence: who selleth it, who buieth it so? He is to giue that, whether he receaue or no: It is no price of the Sacrament, but a poore allowance to the Minister: The institution is not broken in the deliuerie. The wordes of institution are then vsed, when the bread and wine are set apart for the vse of the Sacrament, and so much set apart for it, as is vsed in it. The wordes in the deliuerie, are to applie them to the persons, to stirre vp their faith: the institution was past before. For the speeches vttered by the Minister, and clarke, and people, there is no fault in the matter, but they condemne the forme. They thinke the Minister must vtter all that is spoken: the people must onely say, Amen. That they are commanded to saye, and they are not forbidden to saye more. How can that sound of the multitude bee made in the praying of God, compared to the sound of many waters, and of mightie thunders, if the people saye nothing in Gods seruice? Their owne speach maketh them more attentive, and stirreth vp their mindes the rather. The finding fault with standing, kneeling, and such necessarie and seemelie gestures, proceedeth of infinite curiositie, and most froward

froward peeuiſhnes. We can not be together but we muſt haue ſome place, ſome geſture, and theſe are the fitteſt. Laſt of all, as prayers and the worde of comfort, ſo likewise the Sacrament may be giuen to the ſicke. There is no pardon otherwiſe giuen to him by it, then to other men, at other times. If hee beleeue and repent, he hath forgiuenes by faith in *Chriſt*, and it is ſealed and confirmed to him by the Sacrament. Thus much of the particular faultes which they are moſt offended with.

Moreouer beſides theſe, they carpe at comminations, which are nothing but ſentences of ſcripture: and how bitter ſoeuer the curſes are, yet they are the curſes of God, againſt ſuch as offend. They finde fault with a ſeuenfold repetition of the Lordes prayer at one meeting: ſome of them are oft omitted: with toſſing of Pſalmes and ſentences to and fro like tennis balles: which is a prophane ſpeech: and the thing is not commanded: and it may well be practiſed, ſo they reade, and ſpeake in ſuch ſorte, that all men may heare and vnderſtand.

Theſe are the chiefe thinges, with which they finde fault in the booke. The moſt of them are circumſtances, and as it were the ſhells: the kirkel is the confeſſion of our ſinnes, the

the asking of thinges neceſſarie to ſoule and bodie, for the common ſtate and our ſelues, the praying of God for his benefites, the ſetting forth of Gods will, his worde and teſtament. Theſe are the ſubſtance of the booke, and of Gods worſhip. They make a buzzing about mens eares, with trifles and vanities for the moſt parte: and for theſe, they will turne all vpside downe: which are ſuch things in deede many of them, as it would not come into our mindes once to ſpeake of them, if their exclamations and outcries did not ſtirre vs of neceſſitie to it.

Yet there is one thing pertaining to Gods worſhip among vs, which they can not ſubmit themſelues vnto. An othe is a parte of the honor we giue to God, when vpon iuſt cauſe in the trueth, wee call his name to witnes: this we do, by laying the hand vpon the booke of holy ſcripture. The othe is taken in the name of God, that gaue his worde to his Church, by the promiſes and threatnings that he in it hath made vnto vs: the booke is kiſſed and touched in ſigne thereof: otherwiſe, by the dead paper, or ynke, or couer, wee are not wiſſed, neither ought we to ſweare: and this hath neither impietie nor idolatrie in it, no more then if a man did liſt vp his eyes, or his hands to heauen, when he doth it in more

I. vche-

vehement expressing of his sincere and earnest meaning in it. Thus much of the fourth note of their Church, *Gods true worship*: for corruption whereof, they accuse vs falsely.

The fift note of the visible Church, they make to bee the obeying of *Iesus Christ* as their king, priest, and prophet: Thus should *Christ* be receaued, or else he is not receaued at all to anie benefite. First then they goe about to shewe, that wee acknowledge not *Christ* to bee our king: wee receaue him not as king (they saye) because wee reiect his gouernment, and stand vnder the Antichristian yoke of popish gouernement. There be many things which pertaine to *Christs* gouernement and reigne as hee is king, which wee haue, yea, all thinges that are necessarie and substantiall partes of that his office. First the spiritual gouernement in the soule, by which hee reigneth in vs, to the peace of conscience, and the vanquishing of *Satan*, and the beating downe of sinne and ignorance is founde among vs, and wee specially reioyce in it. Of this, it is sayde: *the kingdome of God is within you*: and that, *the kingdome of God is not meate and drinke: but peace and righteousness, and ioy in the holy ghost*: and that, *wee are translated from the kingdome of darkenes, to the kingdome of light*.

Second.

Secondly, his worde read and preached, reprobuing sinne, and teaching righteousness, is among vs. Of this it is saide, *the scepter of thy kingdome is a right scepter*: and for this partelie, the Gospell is called *the Gospell of the kingdome*. These are the principall thinges pertaining to *Christes* kingdome heere in earth: and these, by his grace and goodnes, wee haue among vs. Nowe they haue a third branch of a kingly reigne, which is a forme of outwarde gouernement, the ende and scope whereof is, that order should bee kept, sinne shoulde bee punished, and corrected among Gods people, by ecclesiasticall punishments, and censures. This (they saye) wee want, and therefore doe not acknowledge *Christ* our king. They imagine that *Christ* hath set a forme externall, by which euery congregation shoulde bee framed in this behalfe, as that there must bee (besides the teachers) in euerie congregation, a certaine number of Elders, which must electe, depose, ordeine, make orders and decrees, reprocue, suspende and excommunicate, when they see good. This is the kingdome which they striue for: if this bee not in euery parish, *Christ* (they saye) can not bee our king, we haue cast him off. *Christ* is our king, not onelie by his

I. 2.

spirite

necessarie to saluation, & directlie commaunded, as the Priestes did in the dayes of *Malachie*. If wee reiected gouernement, and refused all correction and punishmēt for sinne, we reiected an expresse commaundement of *Christ* our king. But in reiecting the censures of ten, or fixe, or any such number in euerie congregation, wee doe not repugne anie open or knowen commaundement of *Christ* our king.

Wherefore, notwithstanding the gouernement which wee haue, and the excluding of that gouernement which they would obtrude, wee haue *Christ* to bee our king, and hee acknowledgeth vs his people, subiectes, and armie.

Nowe wee must see, what it is that maketh them to thinke that we denie the priest-hood of our Sauour *Iesus Christ*: and so make that he is no priest to vs. If hee be no priest for vs, then hath hee not sacrificed, and satisfied for our sinnes: then hath hee not, neither doth make intercession for vs. Hee that denieth the priesthoode of *Iesus Christ*, loseth these his benefites: *He is a priest for euer, after the order of Melchisedech*: and all must come vnto God by him. Now then, wherein doe wee deny his priesthoode? Because (saye they) we sacrilegiously prophane his

his name with our idolatrie, and because we prostitute his blood, and make him a priest and sacrifice to infidels, and most wicked offenders. His priesthoode were denyed, if we trusted in anie but in his sacrifice for the forgiuenes of our sinnes, or if wee made prayers to God in anie mediators name but his. But (they saye) wee denie his priesthoode, because wee make prayer vnto him out of a booke: for this they call idolatrie. But by that booke wee praye to God the father, in his name, for thinges agreeable to his will, with faith, and from the heart. Therefore there is no idolatrie in that, nor any thing that derogateth from his priesthoode.

The second thing, wherein wee denie his priesthoode, is (they saye) because wee prostitute the blood of *Christ*, and make him a priest and sacrifice to infidels, and the most wicked offenders. In baptisme (they say) it is prostituted, because wee giue the Sacrament to the whole nation: in the Supper, because wicked impenitent persons are receaued of vs to it: and generally in both, because at the first by proclamation of the prince, and vpon the sudaine, from idolatrie and poperie, streight after the reigne of *Queene Marie*, all were receaued

to the Sacrament : and that people is yet retained .

But for the infantes to bee baptised, although the parentes were wicked, there is good warrant. First, for that their auncetors were receaved into the couenant, and the sinne of the father shall bee vpon himselfe, and is personall, and necessarily the punishment passeth not, God himselfe sayeth : *the sonne shall not beare the iniquitie of the father*. Another reason is, because there is hope of the childe, that hee shall bee brought vpto knowe God, and belecue in *Iesus Christ* : and last of all, for that there is none baptized, but some doe vndertake for him, that it shall be performed : they marueile that a whole nation shoulde bee baptised : and yet *Christ* hath saide : *Go teach all nations, baptising them*. And as touching the whole multitude receaved after the ende of the reigne of *Queene Marie* : First it can not bee saide, but they had teaching in the dayes of the most wor-thie king *Edwarde*, although they fell from it. Secondly, they came not as meere stran-gers to *Christian* Religion, but as men from an aberration in *Christian* Religion, which they might easilie correct, if they were not wilfull : And what shoulde that preiudice the Church now? If they had not

not bene taught then, yet nowe they haue bene taught aboue these thirtie yeres. Last of all, in such maner Gods people haue bene reduced to Gods worshippe againe from idolatrie vnder *Iosias* and *Ezechias* Kings of *Iudah*. Nowe concerning the Sacrament of the Supper, we doe not prostitute it to in-fidels. We cannot count any in this land infidels, whome we know and receiue to the Sacrament of the Supper. All make profes-sion of faith, all acknowledge *Christ* God and redeemer, and hope for saluation in him: if they haue not this, we may and ought re-iect them. If any neglect his duety, it is no preiudice nor cause to condemne the rest. So likewise, knowen wicked offenders, (if they be impenitent) are remooued : and if it were so that some such as are not to be made par-takers, doe communicate, is that a denying of his sacrifice and priesthoode to the rest? It is euill applyed to such: but it is not thereby plucked from the rest. It is applyed to him that hath no benefite: but he is not depriued, to whom the benefite belongeth. The places of Scripture by which they woulde prooue, that we denie *Christes* priesthoode for giuing the Sacrament to such as we receiue, are these : first the complaint of God in *Eze-* *Ezec. 44. 7.*
chiel : *Yee haue brought into my Sanctuarie strangers,*

strangers, uncircūcised in heart & uncircūcised in flesh, to be in my Sāctuary & to pollute my house when ye offer my bread. God reproveth thē for making such priests as were vncircūcised in flesh, & strangers, euen heathens, & idolaters: for to be in y^e sāctuary, & there to minister, was to be a priest. Such we make not. & this pertaineth nothing to y^e receiuing of any among vs to the sacramēt. To this they ioine another

Lam. 1. 10. *complaint of Ieremie, The enemy hath stretched out his hand upon all her pleasant things: for she hath seene the heathen enter into her sanctuarie, whom thou diddest cōmand that they should not enter into thy Church.* This is spoken of the enemies, which should possesse al they had, & be Lords ouer them, & spoile their Sanctuarie by violence. These were heathen idolaters, the *Babylonians*. Such should not enter into the Church. We receiue none such as professe themselves to be idolaters, as beleeue not in *Christ*, and are open persecuters of his people. Thus it is apparant, we do not prostitute the blood of *Christ* to such as they name: & if any mā do, the Church & gouernment doth not allow it: & againe, that this is not a denying of *Christ*s priesthood & sacrifice, & the putting of another thing in stead thereof as y^e papists did, but rather a misse applying of it where it should not be applied.

Where-

Wherefore, wee doe not deny his priesthood.

As concerning the propheticall office of *Christ*, that by vs is not obscured and diminished, but magnified and highly aduanced. His word onely hath soueraigne authoritie, it is published, and it is receiued in our Churches. Let them shewe wherein we derogate from his prophecie.

The first accusation is a slander; as that we adde to the word, that we vse humane traditions, we obtrude things contrary to the word, and that we oppugne and reject the manifest trueth. These things must be answered in the particulars. We adde nothing as necessarie to saluation, we teach nothing contrary, and we imbrace all the knowne and euident trueth. But that is not an addition, or a knowen trueth, or a thing contrary to the word which they imagine to be so. But (as I sayd) these things are answered in the particulars.

The next accusation is, that we giue not obedience to the word of *Christ*, but vse it as a mantel to couer our sinne, rather then as a rule to direct our life. We cannot say, that all doe obey the Gospell in heart: and some in hypocrisie vse it, as a cloake for sinne. This frustrateth his prophecie with those

those persons, so that they haue no benefite by it. But his prophetic hardeneth and not onely softeneth, and there bein the Church, such as waxe worse and worse, as well as those which waxe better and better. And *Christ* is a *Prophet* vnto both. Neither the lawes nor the publike teaching doe mind or propound this, that the word of God should be disobeyed, or that any should make it a couer for sinne. The fault of some persons may not be imputed to the whole Church, nor to the lawes and gouernment.

Another thing whereby we weaken or quite frustrate (they say) the *prophetic* of *Christ* amongst vs, is because we seeke not a true ministerie, but mainteine a false, of which sort (they say) the whole ministerie of the land is, which are permitted to teach in the publike places, to whom eare is giuen. Such are their words. This accusation is very large and grieuous. No true ministers in the whole land? All false ministers? Why do they so account vs? Is it because we teach false doctrine, or haue corrupted the faith, or do teach heresies? No such thing. They obiekt none of these against vs. Then I hope we may answer them the easier, and be heard the more willingly purging our selues. They cannot obiekt vnto vs heresie, nor false doctrine, nor teaching

teaching of any thing that destroyeth the grounds of saluation. What be the things then which they say make vs a false ministerie? I will recite vnto you all which they lay against vs, I will dissemble nothing: the crimes then are these.

First they say, we haue not the names of Ministers of the gospel, but are called Priests, Parsons, Vicars, and Curates. It is not in our power what other men will call vs. Some of these names are giuen of the maintenaunce whereby we liue, and pertaine not to our callings: we delight to be counted the Ministers of the Gospel. But this about the names, is a vaine cauill.

Secondly they condemne our preparation to the ministerie, which is by studie and bringing vp in the Vniuersities. Schooles and Vniuersities they cannot whollie condene. The Church of the *Jewes* had the schooles of the Prophets: and euer among *Christians* they haue bene esteemed as the best nurses of the ministerie. They condemne them for the study of humaine learning, and for certaine vices among some persons. If for the faults of some of the persons that professe any kind of life, the trade itself be to be condemned, then no course of life must be taken in the world. The studie of *Logike*, *Rhetorike*, *Philosophie*.

Philosophie, and the *Mathematicals* is so necessarie, that without them we should be barbarous, and but by the helpe of them, neuer can any perfection (by ordinary meanes) be attained in *Phisike*, *Lawe*, or *Diuinitie*. There are none but madde men, which can condemne Vniuersities.

Thirdly they mislike our entrance into the ministerie: none of vs is chosen by a whole congregation, nor ordayned by laying on of the hands of the Eldershippe, nor iust tryall made of giftes and conuersation. But we are ordained by one man the Byshoppe, and are thrust vpon the places where we take charge whether the people will or no. The ordaining of a minister by one or fewe is not against the word of God. *Paul* and *Barnabas* appointed Elders by the laying on of hands at *Antioch*. And *Titus* was left in *Creta*, to ordaine Elders in euery citie. Wherefore it wanteth not the word of God, that Pastours are ordayned by one that hath skill, yet that one with vs doth it not alone. *Cyprian* and other ancient fathers acknowledge themselves to haue authoritie to doe the like. If they be not examined and tryed as they ought, the fault is in the Byshoppe. That they are preferred by one to their charge, that is not against the word, seeing

seeing there is nothing in the word that commandeth or comendeth the election by the multitude, or inioineth it to be perpetuall.

The fourth accusation is, against the vnlearned & vnpreaching ministers, which is a crime that they make to touch al. for so much as they are no ministers at all that cannot preach, therefore they themselves to be condemned: then all the rest eyther by silence, or by consent, or by preaching in their charges, or by defending them to be ministers, are also guilty. And the whole people are wrapped (they say) by them in the same sentence of dānation, for either keeping vnder the or suffering the. And hereupō they make that they are no sacraments, no praiers, no word of promise and saluation, that is vttered by them, but that all their actions are voyd and frustrate. This being so great a matter, would be examined by it selfe at large. But in a word to touch it. The reader bringeth the word of reconciliation and forgiuenesse of sinnes in *Christ*, sheweth the way of repentaunce and amendement of life, ministreth the Sacramentes and prayers in a publike function layde vpon him by the Church; therefore he is a minister, and a man may safely heare him, and receiue the sacrament at his hand. Hee nourisheth fayth
by

by reading, therefore he may beget it: for wherewith it is nourished, therewith it is begotten. By the same meanes wherewith our best preachers haue bin both at the planting of the Gospell after the darkenes of Poperie in this land, and are made now dayly, and continued in their sufficiencie; by the same meanes may the people come to faith, and be continued in it. And who seeth not, that reading both begetteth, and chiefly confirmeth and nourisheth many preachers? And seeing it is the spirit that giueth grace, and breatheth where it listeth, why not vpon the good heart when the word is read? In the time of persecution vnder *Queene Marie*, the reading of some fewe bookes, brought many to the light, and did preserve them in it. Euery faithfull man hath experience how his owne reading edifieth, why should not then the publike reading edifie? The want of skill to preach maketh not a nullitie in him, as in a child or a beast: for he giueth consent to that he taketh in hand, and nature it selfe excludeth such from the office. *Faith in deed commeth by hearing, and hearing by the word of God, and they cannot heare without a preacher.* But reading is a certaine kind of preaching: for if the shewing of *Christ* himselfe without words when *Christ* descended

descended into hell, was and is of many learned men called preaching, and so they could vnderstand the preaching that *Peter* speaketh of: then why might not the reading of the word of God be called a preaching of it? And *Iames* calleth the reading preaching. *Moses*, *Act. 15. 20.* he saith of old time hath in euery citie them that preach him, seeing he is read in the Synagogues euery Sabbath day. This importeth that reading is a kind of preaching. There were ministers that only read in the Synagogues of the *Iewes*. When they were so ready to desire a stranger to speake, it seemed it was not ordinary to haue an expounder in euery Synagogue. They were not alwaies preachers that did baptize. *Christ*s disciples baptized, *Iohn 4.* when as (in the iudgment of many that are learned) *Christ* had not sent forth any yet to preach. I speake not this to make reading & preaching in the Church equal, or that reading should banish preaching, or preaching exclude reading. The expounding of scripture and applying of it to the present state, by the working of Gods spirit in the mouth of a man called for y purpose, is most excellent & necessary for al Churches, & our *Princes* and gouernment do require it. Otherwise, as some conclude, let all be readers, banish preachers quite, heare only the reader, if

there be no excellency nor necessitie of the preacher aboue y reader. Therefore let y preacher by voice & by inuention fro y spirit and his own heart, haue the first place, and (as the case standeth with vs) the reader must not haue no place at all. They may be weake ministers, or ministers of necessitie, or assisting ministers, although they be not the chiefe nor most perfect and sufficient. Thus much of that matter.

The first defect they find in the ministry, is in the duties which are put vpon them or taken from them. Burying of the dead, ioyning of man wife in marriage, making of funerall sermons, going about the bounds of parishes: all these (in their opinions) are no works of the Minister of the Gospell. And againe, whereas they ought to gouerne in their congregations together with others, all gouernment is taken from vs. besides, whereas no Minister should be aboue a *Pastor*, *Byshop* are aboue vs, therefore (say they) are we no *Pastours* nor Ministers of the Gospell. Publike prayer doth aptly agree and is a duty of our calling. This is not wickedly ioyned with buriall and marriage, considering our owne frailtie which are alwaies neere death and the difficulties in marriage which God onely helpeth. God himselfe ioyned the first

mariage

mariage, & why may not his Ministers now doe it in his name, seeing yet they which are married are ioyned together by God? The word may be preached in season and out of season, and no time amisse, when the people come together and are fit to be taught. What time better to comfort them that mourne, or to rebuke the sinner, or to put vs in mind of our frailtie, then at the buriall of the dead? The going about the bounds and limits of parishes pertaineth to his own maintenance and the common quiet: therefore the doing of these things hath nothing contrary to his duty, seeing they hinder not y which is principal, but rather further it. And as for the gouernment it is not mete for al: so much neither as they do chalenge, was neuer in y church permitted to euery particular pastor. To admonish, to suspēd, to rebuke is granted to vs, and more is not necessary: the labor of preaching is inough. *Pastours* haue had superiours ouer them in the churches: First *Apostles*, then *Byshops*, and so is it at this day. Neyther is there any disorder in it. In a moderate subiection the minister may better performe his duty, & more safely. His pouerty and meanes cannot sustaine the burthen of publike gouernment any further the for teaching, exhorting, rebuking, & suspēding or withholding y vnwor-

thie from the Sacraments.

In the sixt place they will perswade that we are no ministers, because many remaine ignorāt vnder vs, & the sinnes of men are not cut off but aboūd, notwithstanding al we do. This should argue Gods curse vpon vs, and vpon our ministerie. If none did profite by vs, we might mistrust our selues: but of many we may say, *Yee are our Epistle, yee beare witnesse* of the fruite which we bring. Yea this continuall peace all this time is especially vnder God and our most gracious *Queene*, to be ascribed to the preaching of the word of God among vs. That sects and poperie spread not ouer all, it is to be imputed much vnto publike preaching. There is no place in this land but the word of God worketh in the hearts of some, to their conuersion.

The seuenth crime is against our maintenance. We liue by set stipends, & by tenths, and we depend vpon noble men, and such as are able to pleasure vs, we preach for gaine, we hunt after liuings, and ioyned diuerse together. An vnlawfull maintenance, if this were granted so to be, maketh not an vnlawful ministerie. If for gaine we should peruert the truth, then we should degenerate from our office. why should set stipēds hurt our ministry?

nistry? Is an vncertaine liuing meeter then a certaine? Tenths do not reuiue the *ceremonial* law, we take not them in that sence, The *Emperours* had them, & afterward bestowed the vpon the Churches. We challenge them not by the law of *Moses*, but by the gift of the prince. And the *Barrowists* theselues confesse, that as they were giuen by princes, so they may be taken away by them. To adhere to them that are great, so that we helpe them in truth, & do not for the peruert the truth, hath no dispraise but cōmēdation. In a good *Christian* gouernment, if we be linked one to another by many dueties, it is the safer: and if the liuings be of the prince and lawes, then may the prince & lawes vnite or seuer them in some moderate sort, so that the dueties to the people be perfourmed.

These are the chiefe crimes which they lay against vs. In all this there is nothing of false doctrine in any matter of saluation, in any article of our faith, but all is of things that are cleane without vs, and our ministerie: our names, our cōming in, our maintenance, our depending vpon great men, and the perfourming of more in labor, & taking lesse in honor then pertaineth (as they thinke) vnto vs. Yet this is one of their maine grounds, for which they depart & forsake our Churches,

euē our false and *Antichristian* ministry as they call it. But these things either are no crimes, or be not such as therefore can make vs no ministers. These things being so, I may cōclude that our ministry is not a denying of y^e propheticall office of *Iesus Christ*, but rather it doth bring the fruit & benefit therof vnto vs. So then we deny neither his kingdome, nor priesthood, nor prophecy, but in a true maner & great measure haue thē & their fruit among vs. God grant that they may cōtinue with vs, and that the benefite may be much more large and plentiful to all the people.

The sixt note which they set vpon the visible church is, that the people of one church must be knit together as members of one body. So they gather first out of *Paul*, when he saith, *As the bodie is one & hath many members, & al the members of the body which is one, though they be many yet are one body, so is Christ.* They grow into one body, & are most neerely knit together, which pertainē to Gods election, and are spirituallly vnited vnto *Christ*. The rest are ioyned in an outward profession, and so are (after a sort & to our account) of the bodie. And thus are we one body in this land. Secondly they gather it out of *Peter* when he writeth: *To whome ye come as to a liuing stone, and yee as liuely stones*
be

1. Cor. 12.
12.

1. Pet. 2. 4.

be made a spirituall house. The godlie are in deed liuing stones, and are made a spirituall house: the rest, because they are among them, for the outward profession are so accounted. Nowe let vs see what vnitie necessarie to Gods Church we want. They say that we are not knit together as members, into one congregation, but that men runne and goe, assemble and depart, at their pleasure, when they will, whither they will, as they will themselves. What? would they haue vs euery one to keepe in one place still? Or would they haue vs to assemble to godly exercises, with none but the same persons continually, such as are wel knowne to vs to be brethren? This they seeme to meane: for they condemne the assemblies at *Pauls Crosse*, and at the common Churches in the Vniuersities, and of such solemne places. But this imagination is absurd, and the places of scripture conclude no such thing. In some respect it is meete that euery man should keepe him to his owne congregation. But if desire of instruction, or other occasion carry him to any other place of exercise, there he is not as it were out of ioynt, as though he could no where doe good nor receiue good, but in his owne congregation. A hearer may be a profitable hearer any where, & a

preacher may preach with fruit in any congregation. God hath not tied any man so to one particular congregation, but at another time he may haue the same or another place in another assēbly of *Christians*, for *Christians* are of the same body whersoever they assēble: for it is the word, & faith, & the spirit, which do make vs *one body*, & these are the same in euery place amōg Gods people. Wherefore it is an absurd collection & nothing to y^e mind of *Paul* or *Peter*, y^e a man should be so tied to one congregation, that he cannot fruitfully be in another. The cōming to spiritual exercises sometimes in this place & sometimes in that, breaketh not the vnitie of the bodie of Christ. Another thing against the vnitie of the Church is as they suppose, that we liue in continuall discord, and vnpeaceable debate among our selues. They accuse vs of debate, which are the cause of al the discord that is among vs. For about these things which they wold bring in, & about their misliking of the present state, is al the discord. If discord destroy the church, where became their church, when *Browne* and *Harison* their two leaders fel out? The Apostles dissented, the church of *Corinth* had diuers sects: if we keepe vnity in the fōundation, dissention in y^e inferiour points, will not be so dangerous, but yet we must

strive

strive to agree in all things, albeit we cannot hope to obtaine it. For that was neuer fōūd in anie Church long together: And the voice of *Paul* is knowen: *there must be heresies*. These *Barrowists* in diuerse thinges slip and fall into poperie, when they would seeme to bee farthest from it. Vnitie and consent they make a note of their Church, euen as the papistes doe.

In their seuenth note, they ouerrunne and ouerturne all the officers of our Church at a breath. They saye, the true Churches must bee gouerned by such officers as *Christ* hath appointed to his Church. The officers that they thinke euerie Church shoulde haue by *Christ*s appointment, are fīue: Pastors, Teachers, Elders, Deacons, and Releeuers. These they make to be necessarie in euerie congregation, or else that there can bee no established Church without them. Two officers they appoint in euerie congregation for the teaching of the worde: Pastors for exhortation, Teachers for doctrine, and matters of controuersie. It were to bee wished, that euerie Church had one well learned and furnished for both these partes: for maners and life, to note and correct swearers, idle persons, drunckardes, and all offenders, and to order euerie thing in the Church, with the Pastor

and

and teacher: they appoint Eders in no certaine number. The rebuke and correction of anie sinne, we account necessarie, & is done among vs by fundrie kindes of officers: the pastors by worde, the Ecclesiastical iudges by censures, the other officers by punishments inflicted. The thing it selfe we haue, as we haue the worde taught and set forth among vs. The third thing in gouernement that they count necessarie, is the Deaconshippe, whose office shoulde bee to make collection, and to distribute to the poore and needie. This in euerie parish is done, although by officers of other names. Last of all, they adde Releeuers, which shoulde attend vpon the lame and sicke, and such as can not helpe themselves. There is not in euerie parish continuall neede of such a standing officer. When it needeth, some that are charitable and pitifull, doe take some order for it. Now therefore the things, as being necessarie, for the being or for the ornament of a *Christian* people, we haue among vs: yet all the strife in the land, is especially to bring in this gouernment: we must haue a change of all, that these Elders and Deacons may be brought into euerie parish. This is their *Helena* that they fight for. The places that are vrged for the Eldershippe in the olde Testament, are these:

First

First out of *Leuiticus*: The Lord spake to Aaron and his sonnes saying, yee shall not drinke ^{Leuit. 10.} wine nor strongdrinke, that ye may put difference ^{10.} betweene the holie and unholie, and betweene the cleane and uncleane. This helpeth not an Eldershippe, but rather establissheth an *Archbishop*: An Eldership of laie men it can not set ^{Deut. 17.} vp: For Aaron and his sonnes were *Priestes*. ^{8.} The next is out of *Deuteronomie*: If there be anie matter of plea, thou shalt come vnto the priests of the *Leuites*, and vnto the iudge that shal be in those dayes. And againe: that man that will not hearken to the Priest, or the Iudge, that man shal die. This likewise doth ouerthrowe the laie presbyterie, and by proportion and like equitie, establissheth the *Archbishop*, and the prerogatiue of the *Prince*. And last of all, that in the ^{2. Chro. 19} *Chronicles* maye warrant an hie commission ^{2.} for the whole land, but not a presbyterie for euerie parish. Thus it sayeth: *Moreouer in Ierusalem did Iehoshaphat set of the Leuites, and of the Priestes, and of the chiefe of the families of Israel for the iudgement and cause of the Lorde, and they returned to Ierusalem.* This was generall for the whole kingdome, and will not helpe to erect a presbyterie in euerie parish. The places of the newe Testament are these: The first out of *Matthew*: If ^{Matth. 18.} he wil not heare them, tell the Church. If Christ, ^{17.} when he spake this, had relation to the state of

the *Jewes*: hee might meane the generall *Synedrion* at *Ierusalem*: for particular they had not. If the state of the Church to come be vnderstoode: then either the gouernors in what forme soeuer it shall bee, or else the whole bodie of the Church, may be meant: but an Eldership of laie persons, can not anie waye bee inferred of wordes so generall.

1. Cor. 5. 4. Another place is in the Epistle to *ŷ Corinthians*: *when yee are gathered together*: by which wordes, the whole Church is meant, and not anie laie Elders. For hee speaketh to them that were *puffed vp*, and shoulde haue sorrowed: and those were not Elders onely, if there were anie in the Church of *Corinth*: and it is manifest that he writeth to *ŷ* whole Church. And out of the Epistle to *Timothie*, they would fetch an vnteaching Eldership, when hee sayeth, *despise not the gift which is giuen thee by prophesie, with the laying on of the hands of Eldership*. This presbyterie, or Eldership, *Caluine* sayeth, maye be meant of the office which hee receaued to bee an Elder, that is, a Minister of the worde, and not of anie companie, by whome he receaued it. And how shoulde wee thinke, that the laying on of handes to make a Minister, shoulde pertaine to them that are no Ministers? After these particular places for their Eldership, they haue

haue some also which seeme to inferre these, and all their other officers: but the chiefe are two. The first is to the *Romanes*: *Seeing then Rom. 12. 6. that we haue giftes that are diuerse, according to the grace that is giuen vnto vs, whether we haue prophesie, let vs prophecy according to the proportion of faith: or an office, let vs waite on the office: or he that teacheth on teaching: or he that exhorteth on exhortation: he that distributeth, let him do it with simplicitie: he that ruleth, with diligēce: he that sheweth mercie, with cherefulness*: hence they will seeme to fetch all their officers. But this, none of the ancient fathers, none of the learned writers of our time did see, till of late. This seemeth not exactlie to agree to their plot: for first here are three names for doctrine: Prophesie, Teaching, and Exhortation: and all maye bee performed by one man. Then to *Rule*, and to haue an *Office* are so generall, that they can not bee restrained to the forme and name of such Elders as they appoint. To distribute, and to shewe mercie, either pertaine to all: or else, if there must be such officers, it is not necessarie vnder their names of Deacons, and Releeuers, nor at all times: but as time & occasions require. Their other place is to the *Corinthians*: *God hath ordeined some in the Church, as first Apostles, secondly Prophets, thirdly Teachers, then them that*

that doe miracles, after that the giftes of healing, helpers, gouerners, diuersitie of tongues. Here are more then five: and by no direct waye can these precisely bee hence fetched. *Apostles, Prophets, Teachers, diuersitie of tongues* pertaine all especiallie to doctrine. The gift of *working miracles*, and of healing, were but for those times: *Helpers*, and *gouerners* are too large names, to bring in onely *Deacons*, and *Relieuers*, and *Elders*, into euerie congregation, in such sort and order as they prescribe. *Gouernors* wee haue, and *helpers*, although wee haue not their *Elders* nor their *Deacons*. These are y^e chiefe places, whereon their discipline is builded. Other they haue in the *Actes*, and to the *Ephesians*, and *Timothie*, and *Titus*: but none of them make the whole number, nor the particulars in their forme, and especially (which is the chiefe) they helpe not their *Eldershippe* of vnteaching persons. Now then, wee may haue *Christs* gouernement, and seeke his kingdome, although wee haue not these officers, in these names, and this order.

Their newe officers are not necessarie to the building of the Church: but peradventure they whome we haue, doe pull downe the Church. That is their opinion: for thus they speake of our estate: *In steade of these,*
they

they remaine most seruilely subiect to the *Antichristian* gouernement of the popish *Archbishops, Bishops, Chauncelors, Archdeacons, Deanes, Commissaries, Doctors, Proctors, Advocates, Notaries, Registers, Pursuants, Cursetors, Summoners*: and from the *Apostaticall* seate of the *Bishops*, they receaue as *Antichristian* and false a *Ministerie*, as their *Parsons, Vicars, Curates, Hirelings, Lecturers, Mercenarie preachers*: All which together, with this people, stand bounde and subiect to the *Bishops Romish* courtes of his commission, of faculties, of arches, of prerogatives, of delegates, of their *Commissaries*, and the rest.

Because wee haue some officers of like name, though not all, nor of like qualitie, as they childishlie imagine: They saye, neither *gouerners* nor subiectes, neither *pastors* nor people, can bee the Church of *Christ*. Foure orders they make here of thinges and persons to bee condemned and remoued. First, all those that haue *Ecclesiasticall* gouernement committed vnto them, the *Bishops* and all that doe assist them. Secondlie, all sortes of *Ministers, preachers* and not preachers. Thirdly, *Ecclesiasticall* courts and iudgements. Last of all, the whole people for being and continuing subiect vnto those. If we aske a reason
of

of this their peremptorie sentence, wee can perceave none here, but because they are popish and Antichristian. If I shoulde confesse this, and saye the gouvernement is such, and defende our Church, by the example of the Church in *Babylon*, as one doeth: I shoulde iustifie them, and condemne our selues: I shoulde lye against the trueth, and against mine owne soule. But thus I saye: If these thinges be popish, as they doe stand among vs, let them bee excluded: naye let vs bee excluded out of the Church altogether. Nowe then, how shall we knowe, whether a thing be popish and *Antichristian*, or no? By the names? that can not be: Names of their nature be indifferent: the thinges contained in the names, as they are vsed of vs, must be examined. And how shall we finde, whether they bee popish and *Antichristian*? If they serue to promote poperie, then are they popish, then are they *Antichristian*: But if they further *Christs* glorie, & his kingdome: then may they bee retained in the Church of *Christ*: and we hauing them, bee his Church. Therefore, if none of these offices, nor courtes, nor Ministers helpe to maintaine idolatrie, or the Popes supremacie, or mens traditions against the written worde: or freewil against the grace of *Christ*: or mens

merites

merites against iustification by faith, or the Idole and sacrifice of the Masse, or pilgrimages, or purgatorie, or prayer for the dead, or auricular confession, or satisfactions for sinnes by penance, or indulgences, or the keeping of the worde of God from the people in an vnknown tongue, or such like: if they doe not maintaine vice, nor iniustice, nor heresie among vs, but are directed to roote out poperie, to keepe vs in y true faith, to aduance the worde of God, to establishe our iustification by faith, to further repentance and good workes, to punish sinne, to define that which is equall and right, to keepe the common peace of the Church: then are they not popish, seeing they are bent and exercised to the ruine of poperie: but they are *Christian* and holie, and appertaining to the Church of *Christ*, for as much as they further the kingdome and glorie of *Christ* our Sauour. All that are zealous, striue for two thinges, wherein all men are to put to their helpe by counsel, by credite, by authoritie, by power, and by all lawfull meanes that bee in them. One, that the worde of God maye bee more diligently, and commonly taught: the other, that sinne may bee more seuerely and generally punished. If these two may by this gouernement bee more set forward, much of

L. these

these troubles and contentions will be easier stopped. There is no fault in *y* names, or in *y* offices, but they may helpe forward these or any good things. Wherefore they be not simple popish, or Antichristian: but in the abuse they were, in the right vse they are now holie & Christianlike. Now let vs see what scripture doth condemne these names and offices. Two places are brought out against the: One out of the Psalme: *The kings of the earth band themselves, and the princes are assembled together against the Lord, and against his Christ: let vs breake their bands, and cast their cords from vs.* But do our gouerners & all the people in this estate, band themselves against the Lord, and against his *Christ*? doe they not band themselves for the glorie of the Lorde and of *Iesus Christ*? It might be done I knowe more plentifully, yet this gouernement setteth forth *Christ* onely to vs, with his benefits to saluation. *Christ*s deitie, *Christ*s gospel, *Christ*s sacrifice, *Christ*s iustice, *Christ*s kingdome by this is aduanced. Wherefore they band not themselves against *Christ*, neither do they say, let vs breake their bands, & cast their cordes frō vs, but rather they willinglie receaue the bands, yea the chaines of *Christ* if neede be. We are content that his lawe binde our feete, & hands, & eyes, and hearts also: but we cast off their bands.

bands, because we cast away their gouernement by Elders. They are not the bandes of *Christ*, they are but small threeds, that wil easily bee broken. The other place which they alleage against those titles & offices is in *Luke* *Luke 19.* *Now his citizens hated him, and sent an embassage after him, saying, we wil not haue this man to reigne ouer vs.* These places that were spoken of the obstinate *Iewes*, that hated *y* name & faith of *Christ*, of the heathen idolaters, that worshipped false Gods, and would not acknowledge *Christ* to be God, of *y* *Mahometicall* sect that reiect *Christ*s gospel, & denie his redemption, of the Antichristian & popish rable, which keepe his name, and denie his efficacy & sufficiencie in redeeming vs; those (I saye) they bring against them that acknowledge all which they themselves doe for sufficiencie of saluation, for infallibleness of his truth, and for all his benefites, onelie because wee yeeld not to the, for a certaine forme of outward gouernment. But they must proue more euidentlie, that those thinges are euill, or else we will not be terrified by those places, but that we may safelie say, that *y* true Church of *Iesus Christ* is with vs euen in this gouernment.

To returne againe to their other notes which remaine, whereby they will describe a visible church of *Christ*, they say, that *Christ*s

Church must be governed by his own lawes, take out of the olde & newe Testament, and no other. They thinke, as it seemeth, that no lawes neede more to be made for any thing, but that the lawes of *Moses* shoulde stand, & be sufficient to determine all matters: Or if for ciuil matters they will admit more, yet for punishments in matters Ecclesiasticall, it is certaine they will acknowledge no more, nor anie other. Their groundes for this opinion are these scriptures. First out of Saint

Mat. 17.5. *Matthewe: This is my beloved sonne, heare him.* It extendeth to matters of doctrine and saluation, and all that hee hath taught: but not to matters of gouernement Ciuill, or Ecclesiasticall in particular: For hee hath not made such lawes. The next is out of the

Heb. 3.6. Epistle to the *Hebrewes: Hee is Lorde of the house*: therefore hee is to bee obeyed, in so much as hee hath set downe. Particular ordinances he hath not prescribed for gouernment, but left it free. The they bring this out of the Epistle to the *Corinthians: We haue the minde of Christ*: hee meaneth for matters of saluation, and the worship of God: but not for particular actions that must be considered in gouernement. After this, cometh that to

Gal. 3.15. the *Galathians: A mans testament, when it is confirmed, no man doth abrogate, or addeth to it.*

it. *Paul* speaketh of iustification by faith, whereto, works as a cause of iustification must not be added: nothing there of outward gouernement. Now as for their other places, 1. Tim. 6. they inferre not, that in the worde are sufficient lawes set downe for all thinges: but that such as are commanded, should be obserued: as that to *Timothie: I charge thee that thou keep the commandement without spot, and unrebukeable, until the appearing of our Lord Iesus Christ.* That which *Paul* hath set downe as a commandement to be kept, or hath so declared, that must be kept for euer. But who can saye, that *Paul* hath set downe lawes for all things in that Epistle? And that to the *Ephesians* doth not conclude their purpose: *Hee hath giuen Apostles for the worke of the Ministerie, and gathering together of the Saintes, til we all meete to a perfect man.* This place speaketh onelie of doctrine, and not of lawes for gouernement either in the Church, or common-wealth, except they thinke their Pastors and Doctors must make lawes for al things. And as for that to the *Corinthians*, cutteth not off al lawes for y Church made by men: *If any man thinke himselfe to be a prophet, or spiritual, let him acknowledge that the things which I write vnto you, are the commandements of the Lorde.* He writeth there, of not vsing strange languages, where

they are not vnderstood, and and of women, that they should not preach in the Church. But there are other things which by lawes must be ordered, which *Paul*, nor the scripture anie where hath determined in speciall. Last of all, they applie to this purpose, all those places of scripture, which teach that nothing must bee added nor taken from the worde of God. The making of lawes about orders in gouernement, is no addition to Gods worde: For the thing is not there forbidden. Thus they will seeme to proue, that in the worde are sufficient lawes to order mens actions: vpon this ground, they will haue the penall lawes of *Moses* reuiued: then they must bring vs againe to the land of *Canaan*: they must establish to vs againe that kingdome: For those penall lawes like as the ceremoniall, were proper onely to that people. *Now the Priesthoode being changed, the lawe is changed.* As they saye, the worde hath sufficient lawes to determine all thinges: so likewise, they will not admitte that princes shoulde make lawes, thereby to helpe forward the kingdome of *Christ*. For they saye the kingdome of *Christ* cometh not by the lawes of men, but by the worde and spirite. For this purpose they abuse these scriptures. First, that of Saint *Luke*:

Luke: The kingdome of God commeth not with *Luke.17.*
obseruation: They meane with obseruing ^{20.}
 princes lawes: but *Christ* meaneth that his kingdome cometh not, neither is discerned by outwarde pompe and worldlie glorie, which the *Pharises* looked for: but is properlie a thing inwarde in the heart. That place nothing pertaineth to outward lawes. Also they misapplie that of *Zacharie*: *Neither by an armie nor strength, but Zach.4.6:*
by my spirite, saith the Lorde of hostes. This is spoken by comparison, that God in the preserving of his Church useth principally the working of his spirite, and not an armie, nor strength of men: Yet that hee useth armies, and strength for their defence, the Church in all ages hath had experience. But the principall is his spirite: outwarde strength and lawes in comparison of it, and without it are nothing. When *Esaie* sayeth: *Beholde, the Lorde God will come Esaie 40.*
with power, and his arme shall rule for him: 10.
 his arme ruleth, euen by the good and wholesome lawes of men. And that curse in *Jeremie* pertaineth not to vs, because we *Iere.17.5.*
 are ruled by lawes of princes. Thus sayeth the Lorde, *Cursed bee the man that trusteth in man, and maketh fleshe his arme, and withdraweth his heart from the Lorde*: For we
 K. 4. trust

trust not in the lawes of princes, nor in them, when we vse the vnder God for our quiet gouernement: we knowe that *Kings are nursing fathers, and Queenes are nursing mothers. Dauid, Salomon, and Iosaphat, and Ezechias, and Iosias*, and all godlie princes made lawes for the Church of God, and were approued: yea, the lawes & decrees of *Nebuchadnezzar, of Cyrus, and Darius*, were for the behoofe & benefite of it. Manie thinges are left vndetermined in speciall, wherein princes make good and profitable decrees for the Church. If their position were true, the Prophets, and our Sauour shoulde not haue condemned either the princes, or the lawiers for making vniust lawes, but for making anie lawes at all. Princes especially serue *Christ*, euen in making lawes for *Christ*. Wherefore it appeareth not, that sufficient lawes in speciall, are set downe in the worde for the Church: nor that it is wicked for the Church, to vse the lawes of princes, and to bee subiect to them, if otherwise they bee not vngodly. Nowe marke what they saye of our lawes: *Wee (they saye) are not gouerned by the worde of God, but by Canons, Iniunctions, and Decrees, of these Antichristian and Popish courts.* Let them name one Canon, or Decree and Iniunction, that maintaineth anie thing that

is

is popish or against *Christ*, and surely it ought to be abolished. But there be lawes which they had, which came not from them, but either from the word of God, or the light of nature, or former holy constitutions. Why should their detaining of them in vnrighteousnes, hinder vs from the conuerting of them to the furtherance of the Gospell? They are not popish so long as they are not directed to maintaine poperie, but are applyed to godlinesse and peace, in obedience of the trueth.

The ninth marke of their Church is, that al and ech one of them must stand in and for their *Christian* libertie, to practise whatsoever God hath commanded, and is reuealed vnto them in his holy word. This their liberty is one of the chiefe points wherein they stand. Here neither Prince, nor Counsellour, nor Byshop, nor Law must restraine them, from refusing or casting off whatsoever they mislike, or from taking vpon them and putting in practise any thing that they haue determined and concluded to be done. Seeing according to their conceit, they haue found out that Byshops and all other officers in our Church are popish, and that the ministry beareth (as they suppose) popish names and markes, and the lawes are popish, they will neither

neither sue to Prince nor Counsell for the remouing of any of these things, but with all speede cast the yoke from their owne necks. And seeing they haue found in their fanfies, that an eldershippe and no other lawes but the written word is to be heard, therefore they will erect these things among themselves. For God (say they) hath left power in euery man and euery assembly of his people, to cast off al that may hinder, & to transport theselues to any thing that may further their saluation. In matters necessary to saluation we graunt there is by Gods gracious working such freedome giuen to Gods people, that all the deuils in hell cannot hinder them from hauing that whereby it should be brought to passe. But such are not the things, which they strue for. Saluation may be had in this state without them. But their opinion of vs in respect of *Christian* libertie is this. They say, that *all wee remaine in bondage to the Egyptian and Babylonish yokes, yeelding obedience to these Courts and their Cannons.* Now let vs heare their scripture, by which they will maintaine their so absolute libertie, and condemne vs as men in *Egyptian* bondage. The places are these: first that to the

ther are known of God, howe turne ye againe to impotent and beggerlie rudiments, whereunto as from the beginning, you will be in bondage againe? Paul there speaketh of the obseruation of dayes and ceremonies of the lawe with opinion of necessitie to saluation & iustification: we repose neither saluation nor iustification in any ceremony or outward thing which we vse: not in the gouernment, not in apparel, this or that. In the vse of them our minds are free. The like meaning hath that to the Collossians: If yee bee dead with Christ from the ordinances of the worlde, why as though yee lined in the world, are yee burthened with traditions? There is no tradition in our Church that can be a burthen to a mans conscience, being rightly taken, seeing there is no idolatrous tradition among vs, nor any ioyned with opinion of necessitie, or worship of God, or merite to saluation. But in those things the soule is left free to depend wholly vpon Iesus Christ. The like meaning hath that to the Corinthians: Yee are bought with a price, bee not the seruantes of men. Paul condemneth not obedience in things lawfull, but in voluntarie worshippe. And as for vs, we place no necessary part of Gods worship in the traditions of any mē. The booke of cōmon praier

Collos. 2.
20.

1. Cor. 7. 23

is not reckoned so necessary, as if God were not otherwise rightly worshipped; neither yet absolutely as meere traditions of men, for as much as it is either scripture, or agreeable vnto scripture. Outward ceremonies are retained for order, but no part of Gods worship placed either in crosse or garment. To these places of scripture as of like nature may be ioyned that of the *Actes*, *Wee ought rather to obey God then men*, that is, whē they cōmand things contrary. But in the gouernmēt, or in the ministry, or in Gods worship, or in the admission of men to the sacraments, the lawes of this land doe not commaund things contrary to God, for any thing that we haue yet found. Last of all for our bondage, they produce first the *Reuelation* where it sayeth: *If any man worshippe the beast or his image*. The gouernment by Bysshops, they take to be the *image of the beast*. They were (we confesse,) so to be accounted, while they maintained the Pope and his lawes: but now they are not so, when they are set to further the Gospell and truth of *Christ*. These are the places by which they would conuince vs to be in bondage. But the Scriptures by which they challenge their large and infinite liberty are these: first that of *Iohn*, *Ye shall knowe the trueth, and the trueth shall make you free*. *Christ* speaketh

Acts 4. 19.

Apoc. 14. 19.

Ioh. 8. 33.

speaketh of freedome, not from lawes and Magistrates and Ecclesiasticall gouernment, but from sinne and *Satan*: for he sayth, *He that committeth sinne is the seruaunt of sinne*. The next that is pretended to speake for their liberty, is *Paul* to the *Galathians*. *Ierusalem which is aboue is free, which is the mother of vs all*. *Paul* disputeth of our freedome from the curse of the lawe, and from circumcision and other ceremonies, so that the curse is not to be feared of vs that are made free by *Christ*, nor iustification to be sought by the ceremonies of the lawe, nor any part of Gods worshippe to be reposed any longer in them. And the same is his purpose in the fifth Chapter, when he sayth, *Stand fast in the libertie wherewith Christ hath made vs free*. This is the freedome of conscience, the libertie from the curse pronounced by the lawe, and from the ceremonies thereof, with opinion of worshippe or merite of saluation. Thus are we free. We are vnder a gouernment, and haue some fewe ceremonies: but we neither count them parts of Gods worship, nor any cause of our iustification or saluation. Thus our minds are free, although our bodies be bound in an outward obedience. They may therefore become subiect with vs to this gouernment, and yet inioy all

Gal. 4. 6.

due *Christian* libertie.

The tenth and last note of their Church is this, that it must haue the power that Christ hath giuen to his Church to the worlds end, and all the powers in earth and hell cannot take from them: namely to bind and loose, and to reforme things that are amisse. Which power they say we haue not. For our assemblies as they iudge, cast out *Satan* by the power of *Satan*: namely (say they) by these impes of *Antichrist*, the *Bishops*, *Commissaries*, and *Priests*. These be their words. Then if they say true in deed, in this Church gouernement we haue no binding sinners, and loosing them that doe repent, but by the deuill. Let vs see what binding or loosing the church of God should haue, and how farre that which we haue is wanting and disagreeing from the trueth. The power giuen to the Church in this respect they affirme to be cōtained in these places which follow. First in the *Psalme* when it is said, *To bind their Kings in chaines, & their nobles in fetters of yron.* This place seemeth properly to be vnderstood not of Ecclesiastical censures, but of outward victory gotten by the sword against Gods enemies by his people after their oppression. This God giueth oftentimes to his Church, and hath (his name be prayfed) giuen already vnto

Psal. 149.

vs:

vs: God graunt when need shall require, we may obtaine it hereafter. The next place by which they challenge this power, is in *Matthewe*: *If hee will not heare them, tell it to the Church, and if hee refuse to heare the Church also, let him be vnto thee as an heathen man and as a publicane.* By the Church might here be vnderstood y^e gouernors to whō this authority should be committed of the church, or els the whole assembly speaking by the voice of one or fewe, for the declaration of the obstinacie and damnable state of such an one: but as for a presbyterie in euerie congregation it cannot serue, seeing if it be spoken by relation to the practise of the *Iewes*, they had no such thing: but in *Ierusalem*, in one citie, one assemblie, one consistorie of such iudgement for all. After this they seeke somewhat for their excommunicating presbytery in *Luke*. *Behold I giue vnto you power to treade on serpents and scorpions, and ouer all the power of the enemy, and nothing shall hurt you.* This was a miraculous gift conferred vpon the *Apostles* both for their preservation and the glorie of *Iesus Christ*, as *Paul* by the viper hanging on his hand receyued no hurt. The thinges going before are referred to the power of the word beating down *Satan* from the soules of men.

Mat. 18. 17

Luk. 10. 19

men. As for excommunication or punishing the wicked by censures, this pertaineth not to that. That to the *Corinths* maketh the most shewe for their purpose, *When ye are gathered together and my spirite by the power of our Lord Iesus Christ, let such a one be deliuered unto Satan.* But this maketh against that which they seeke, & seemeth to fauour that order which we haue. For *Paul* being one man alone, did decree this sentence: The Church was to declare it. But whether it be done by one or many, this needeth much heed and care and conscience, that this sword bee drawne against none, but those that doe deserue it. Last of all, that of the *2. Corinths*, doth not helpe the presbyterie. Thus he sayeth, *The weapons of our warfare are not carnall, but mightie through God to cast downe holdes, casting downe imaginations and euery hie thing that is exalted against the knowledge of God, and bringing into captiuitie euery thought to the obedience of Christ, hauing readie vengeance against all disobedience.* A great part of this is vnderstoode of the word preached, which worketh these effects. The vengeance against disobedience was a thing in *Pauls* owne hand as minister of it, not in the power of the multitude or any presbyterie there mentioned. So that if it pertaine to the

the censure of the Church, it might be executed by one man. But it is thought rather to be meant of bodilie punishment, which by the mightie power of *Christ*, the Apostles in the beginning did inflict vpon the disobedient: So *Peter* killed *Ananias* and *Saphyra*, and *Paul* stroke *Elymas* blind. These are their authorities, whereby they challenge to their Eldership, power and might to binde and loose, and would inferre, that in the Church of *England* there is no casting out of the diuell, but by the power of the diuel, because their presbyterie is not called to coniure him out. Some reformed Churches vse no excommunication at all, and yet are the Churches of *Christ*. They haue other punishments for the offenders: The trueth is, that excommunication cutteth no man from the Church, whome his owne sinne and vbeliefe hath not cut off before: Neither can it loose anie, whome faith and gods spirite doth not loose. Thus much of the tenth and last note of their Church. Thus I haue briefelie set before you a short viewe of the difference betwixt the *Seētaries* and vs. They that fauour these opinions, these innouations, are in diuers degrees: some saye they are imperfections, and wantes, and maimes in our Church, the most of those thinges which they mislike; but yet

M. to

to be tolerated. It must be confessed there is no Church, but hath imperfections. We may not maintaine all thinges, as blameles in our Church. No man is founde faultles: euery Church is wanting in their duetie, both in respect of mens lawes, and of the persons. We can not iustifie our selues in all thinges: but that euerie thing is such a deformitie, and maim, or anie so grosse as they seeme to make them, if the particulars be examined, it will not be founde. These mislikers and tolerators haue begotten the last and extremest degree of reuolters, of forsakers, of refusers, and plaine contemners, whose case is much to bee pitied: especiallie of those mislikers, because thorowe them, they are come into this downefal. The controuersies wherein wee differ, haue small weight in the matters, and lesse in the proofes, yet beholde the conclusion.

Thus they speake. *Therefore the parishes of England are not, and for all these reasons seuerall and ioyned, cannot bee helde in anie Christians iudgement, the true Churches of Christ.* This is their sentence vpon all the parishes and people in this land, that come to the Churches, that heare the worde at our mouthes, that receaue the Sacraments at our handes: they shut vp all in one state of not being

being the people of God, nor the Church of Christ. As for our selues, notwithstanding their rash iudgement, wee knowe vpon what ground wee stand. *There can no other foundation bee layde, then that which is layde, euen Iesus Christ is the head corner stone, he is the rocke:* Euerie parish in this land is taught, either plentifully, or sparingly: yet all are taught this, that Christ onely is our head, our sacrifice, our righteousness, that hee is to bee laide holde on onely by faith ioyned with repentaunce, and a good conscience. Where this is taught, and receaued, there is the Church of God. All the parishes in this land bee taught it, and by publike confession doe witnesse that outwardly, at least, they doe receaue it. The Lorde graunt that it maye bee made more cleare, and that it maye bee whetted more sharpe-ly vpon all, and that all maye receaue it fruitfullie, to comfort and saluation. *Paul* 2. Cor. 13. sayeth: *Prooue your selues, whetheryou are in the faith, examine your selues, knowe yee not your selues, how that Iesus Christ is in you, except ye be reprobates?*

We neede not be cast in doubt of our selues, for a supposed appendant truth of an outward forme of gouernement, as though if we haue not that, and yet haue the truth of faith,

the spirite of *Christ*, the worde of God, the sacraments of the Gospell, repentaunce and newenes of life: hauing these (I say) that are most necessarie and substantiall branches of Christian religion; it were madnes to thinke wee haue nothing, because they imagine wee haue some as bad, or worse then infidels and heathen men among vs, and because we haue not such an outwarde gouernement as pleaseth them, because we worship God by the booke of Common prayer, and because our Ministers some are not preachers, and all are made by the Bishops, and all tolerate or allowe the booke of Common prayer, and the outwarde gouernement. These are the chiefe heades of the difference betweene them & vs. While men seeke to perfect Churches, they will bring to passe, that there will bee among vs no Church at all. Now with vs, there is leaue for all men to be good, if they will by Gods grace indeuour. They would haue it so as they fancie, that no man should be euill: but this is impossible. If we can bring to passe, that the Gospell be taught in all places, and that sinnes bee most seuerely punished, and all be brought to the learning of the worde of God: then shall we see a more perfect and beautifull forme of the Church among vs. Thus many of these contro-

controuerfies will be appeased, then shal we most clearely appeare to bee the *armie* of *Christ*, and hee will shewe himselfe to be our captaine, and Lorde, and God. Thus much to them that denie that we are *Christes* armie, and that our Churches as they now stand, are not the true Churches of *Christ*.

This matter being thus runne ouer, it is time to returne to that which wee haue in hand. *The beast, and the kings of the earth and their armies, fight against him that sitteth on the horse, and against his armie*. A parte of this armie, the Church of *England* as it standeth nowe is, by the singular goodnes of God. All Gods people make but one armie, and that an vnited armie. How much more then is it necessary, that we which be but one band as it were, of this mightie armie, should agree together in one? Let all lay aside enuie, pride, and æmulation. Let vs especially now in the time of so dangerous threatnings, and attempts of the enemies, put away strife about these matters. Many doubtlesse stirre vp, and set a fire the parties on both sides, and yet beare no loue to eyther. It were the best meanes of the enemies victorie, to increase strife. *Cyprian* ascribeth the violent persecution that came vpon the Church in his time vnder *Decius*, to dissension, which fell among

them, especially, by meanes of the *Nonatians*, euen such a sect as this is, that vnder pretence of a greater puritie, would make a Church by theselues. Thus he describeth his times. *Patrimonio & lucro studentes, emulationi & dissentioni vacantes, simplicitatis & fidei negligentes, seculo verbis solis & non factis renunciantes, unusquisque sibi placentes & omnibus displicentes: Vapulamus itaq, vt meremur.* While wee studie for gaine & riches: while we followe pride: while we are earnest about æmulation & dissentiō, negligēt about faith: while we renounce the world in words onelie, & not in deeds: while we please euerie man himselfe, & displease all men else: while wee giue our selues to these things, we are beaten as we deserue. *Eusebius* maketh dissentiō y^e cause of y^e most grieuous persecution that *Dioclesian* brought vpon the Church, which lasted 13. yeeres: In which the Churches were throwen downe, & made euen with the ground: the Bibles were taken & burnt in the open markets: the pastours & Byshops were put to death, or were faine to lye hid in caues. Thus hee sayeth: *Postquam res nostre, &c.* After our estate by too much libertie, degenerated into nicenes and sluggishnes, and one hated and reuiled another, and where-soeuer it happened, we e among our selues, and by our selues, did set vpon one another with armour and

Hist. 1.8.
c. 1.

and weapons of wordes, and rulers fell out with rulers, and pastors with pastors, and people moued sedition against people, and after this unspeakable hypocrisie and mocking, did growe to the top of malice and naughtines: Gods iudgement (after his accustomed maner) came vpon the Churches. This was the estate in the time of *Eusebius*, before the persecution came. Ours is not much vnlike. God graunt dissentiō cease, that there follow not the like euent. The seueritie of some men in maintaining vnity is misliked: but there is nothing but seueritie can helpe vs. *Abbas Vrspergensis* by reason of y^e schisme in *Germanie* about y^e election of the Emperor, some leaning to *Philip*, some to *Berthold*, some to *Otto*, saith: that there was not one parish which agreed with another, & that by occasion of this, & such strifes, the Pope did grow so great. *Iocū dare super adiutrice tua discordia, quia erupit de puteo infernalis abissi, vt accumulētur tibi multa pecuniarū premia. Habes quod semper sitisti, decanta canticū, quia per maliciā hominū non per tuā religionē orbē vicisti.* Thus he speaketh to Rome: reioyce for thy helper discord, because she is broke out of the infernall pit that much money may be brought to thee: thou hast that which thou hast alwayes thirsted. Sing this song, that thou hast overcome the world, by meanes of the malice of men, & not by thy religiō. It was y^e discord of men that

made the Pope great, and brought his tyrannie vpon them. That also was the cause of Gods iudgements vpon the East Churches: the dissention about the *Trinitie* made a way for *Mahomet*. If any thing will bring the *Antichristian* yoke vpon this land againe (which God turne far from vs) it will be dissention. Therefore all bitternes, and libelling, and slaundering must bee layde away.

If it might come to passe that wee were an vnited *armie*, then we might easilie hope to stand, we might preuaile against our enemies, although they came neuer so manie, or so oft against vs. To bring vs to vnitie, and to helpe vs to get the victorie against the common enemy, wee haue neede of manie meanes. These causes that are in controuersie must be opened by preaching, by writing, by conference. So *Augustine* stopped the mouthes of the *Donatistes*, that are most like to those with whome wee haue to deale. After this maner, he oft ouercame the *Maniches*, and the *Palagians*. *Zwinglius* by disputing, writing, and preaching, draue the *Anabaptistes* cleane out of *Zurich*, although there they began. If sectaries write; and no man answer: if they priuie sowe the seede of their secte, and no man publikely roote it out: they will ouer-

ouergrowe all. While Doctor *Fulke* liued, his aunswering and confuting of euerie popish Treatise, which came forth in English, did much good in keeping away from vs the infection and poyson of Poperie. Able men shoulde bee chosen (if they offer not themselves,) which should continue that course, that nothing might appeare against Religion, or gouernement, which shoulde not be aunswered. If they can not be aunswered, let the faultes be amended, let them not be retained. This is one meanes to helpe to recouer vnitie.

Another helpe must be in the ciuill Magistrates, which by authoritie and punishment, must restraîne the libertie of rayling, of libelling, and of contemning the gouernours in place. Vile pamphlets of reproch and slaunder, should not be suffered to goe forth: no, not against an enemy. While we suffer one parte to rayle, wee prouoke the other, and peraduenture a third commeth in, and painteth both in the foulest colours. These should be meanes to vnite vs at home.

Against our common enemies, wee had neede first to be armed with innocencie and righteousness: we must beare the colours of our captaine *Iesus Christ*: *Hee rideth vpon a white horse*; and the warriours which were in heauen.

heauen, by hope and conuersation followed him *upon white horses clothed with fine linnen, white & pure.* And before in this Chapter it is sayde, that the *white linnen is the righteousness of Saintes.*

If wee be knowen by these colours, our captaine and generall will not suffer vs to be ouerrunne. *Nineue* repented, and after threatning was saued. God hath generallie promised to anie nation repenting, that hee will turne away the euill which hee hath deuised against it. Wee can not but see the land full of sinne: Contention and strife in the Ministers, and a great parte of the people: Theftes, robberies, murders neuer so manie, nor with such multitudes and boldnes attempted: Whoredome, excesse, pride, and drunkennesse ouerflowe all. These filthie ragges must bee cast away, and wee must put vpon vs the fine *white linnen of righteousness.*

Let vs not thinke that the righteousness of ten will saue our land, as it would haue iaued *Sodome.* God hath not made such a generall condition with all people: and there is no comparison betweene five little cities in a valley, and all this land. When the captiuitie was brought vpon *Ierusalem*, there were diuers that feared God among

among them. The righteous man shall escape himselfe in the time of Gods iudgement: Hee shall not saue anie other: God will prouide for those that are his, liuing, or dying. *If Noah, Iob, and Daniel were among this people, As I liue sayeth the Lorde, they should saue neither sonne nor daughter: they should saue but their owne soules.* Euerie man labour to bee righteous himselfe, and hee shall bee safe. Remember that *Christ* iudgeth and fighteth righteously.

To this righteousness of life, wee must also ioine faith, or rather righteousness must bee ioined to faith. *This is our victorie that ouercommeth the worlde, euen our faith.* By faith *Dauid, Gedeon, and the rest subdued kingdomes, and wrought deliuerance to Gods people.* Although wee haue sinne, yet let vs repent and trust in Gods mercie and power, and commit the euent to him. Faith preuaileth with God by prayer. By prayer, *Moses* fought against *Amalek*: *Elias* by prayer obteyned fire to consume the fittie that came to take him. Prayer deliuered *Ierusalem* and *Ezechias*, when *Senacherib* was readie to deuoure them. These must be our spirituall armour. These must we put on as Christians: and as men, we must arme our

our selues if neede require otherwise. It is needefull that we should alwayes be readie. *The beast* will not change his nature: His fauourer is mightie and impatient of a foyle. Let vs not bee secure, because God hath fought for vs, and giuen vs one victorie. *Cæsar* at his first comming into this land, had the repulse. The *Danes* were at the first beaten backe. The *Gothes* at their first comming into *Italie* with three hundred thousand were ouerthrowne: but within fiue yeares after they came againe, and destroyed all the West Empire. The *Saracens* at the first, were dispersed and drowned with tempest comming into *Spayne*: but at length they tooke it, and inhabited it certaine hundred yeeres. *Constantinople* was not wonne at the first expedition against it. It is not in vaine, that God bringeth enemies against a people, and deliuereth them once or twise. It is not to make them proude nor secure, nor more licentious: but (if they amend not) to bring a more seuerer and horrible reuenge vpon them. Let vs not therefore trust to this, that God hath done it once, as though he would doe it alwayes, though wee become negligent, and waxe worse and worse.

Thus if we arme our selues, wee shall see
such

such an ende of the battel, when the enemy shall come against vs, as God hath here fore-shewed. *The beast and the false prophet shall be taken, and cast into the lake that burneth with fire and brimstone*: The rest shall be slaine in such number, that their bodies shall not bee buried, but the rauens shall feede vpon their carcasses. Hitherto, God hath giuen victorie vpon victorie against *the beast*, and I trust he will doe it still, till that enemy be consumed. This age hath seene manie victories against him, and it is verelie to bee thought, it shall see more. The triumphant songs set downe so oft in this Chapter, after the discouerie of *Antichrist*, and the beginning of his overthrowe, make me greatlie to hope for it. First the multitudes sing: *Halleluiah: Salvation, and glorie, and honor, and power be to the Lorde our God. For hee hath condemned the whore, and reuenged the blood of his seruantes.* And they sayde againe: *Halleluiah: and her smoake rose up for euermore. Then the pastours, and all the creatures sayde Amen, Halleluiah.* And the fourth time, a voyce came out of the throne saying: *Prayse our God all yee his seruants, and yee that feare him, both small and great.* And last of all: *Iohn saith: I heard lyke a voyce of a great multitude, and as the voyce of manie waters, and as the voice of strong thundrings,*

*drings, saying, Halleluah: for our Lorde God
almightie hath reigned. Let vs be glad and re-
ioyce, and giue glory to him, for the mariage of
the Lamb: is come, and his wife hath made her
selfe readie. Thus about the time of the fall
of this enemy, the ioye of the Church shall
be vnspeakeable: victorie followeth vpon
victorie, triumph vpon triumph. God graunt
that we may bee prepared against these ene-
mies, that (if they come against vs) we may
yet haue experience of these victories, that
wee may sing these thankefull and ioyfull
songs of deliuerance, and that wee may bee
prepared to the mariage of the Lambe,
and founde clothed with the wed-
ding garment when hee
commeth, Amen.*

*Imprinted at London by
George Bishop and Ralph
Newberie.*

1590.